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PREFACE.

DURING the sixteen years in which this magazine has been under the care of the present editor, its principles have not undergone any modification; and it is his earnest desire that those revealed truths which it was originally intended to embody may be advocated in its pages with ever-increasing efficiency.

In the manner in which a periodical is conducted, however, there ought not to be such uniformity as to exclude progress. If opportunities occur for improvement in any respect, it is right to embrace them; and the best course to be adopted at one period is not always the best to be followed at another. When the undersigned took charge of the work, its editors having been many, it appeared to him to need a more definite and regular character than it possessed. To keep the review department almost entirely in his own hands seemed therefore necessary, that all the articles, whether long or short, should bear the impress of the same mind, and that he should be prepared to hold himself responsible for every opinion expressed. Of late, however, he has thought that a dull uniformity was the evil against which it was now most important to guard. Happily he has less difficulty in obtaining the assistance of able coadjutors than formerly, as he enjoys the friendship of a greater number of ministers of literary habits, who, though they have attained full maturity of judgment, have not yet lost in any degree the vivacity which after the meridian of life has been passed is apt to flag. He has no reason to complain

of indisposition to aid him on the part of men of the present generation. He has thought it wise, therefore, to avail himself of their help. The opinions of such men on the current religious literature of the age must often be more valuable than his own; and the frequent introduction of critiques from their pens is adapted to secure a pleasing variety, and thus to render the magazine increasingly attractive.

In the later numbers of this volume, it may be observed that occasionally an initial letter is appended to a review, indicating that it was not written by the editor. This is not intended to imply that *all* that are not so distinguished are to be regarded as his own, though, in fact, many of them are. It should be clearly understood, however, that he still rigidly declines all volunteered reviews. Friends cannot mutually serve each other by reciprocating eulogies in these pages. The editor considers himself responsible for the selection of the reviewer, in the first place, and in the second place, for the exclusion of any sentiment adverse to the principles of the work, from whatever pen it may have proceeded; but in matters of mere taste and preference, some freedom may be advantageously allowed, and it must be allowed if good writing is to be secured.

That the Baptist Magazine may be acceptable to judicious Christians, and useful in the promotion of truth and righteousness, is the habitual prayer of him who has the honour again to affix his signature as the willing servant of Christ's churches and ministers,

WILLIAM GROSER.

14, Middleton Road, Dalston,

November 24th, 1853.

THE

BAPTIST MAGAZINE.

JANUARY, 1853.

MEMOIR OF THE LATE REV. GEORGE PRITCHARD.

BY THE REV. W. H. MURCH, D.D.

THE subject of this memoir was born in London, December 21st, 1773. He was the first-born of three sons and one daughter, and the only one who survived the age of infancy. His parents, being at this time members of the church of England, took him to be *christened* in the parish church of St. Giles in the Fields. In a little book, from which the materials for this memoir are chiefly drawn, he thus alludes to this event, "I remember my dear father referring more than once to the scrupulous adherence of the clergyman to the requirements of his ecclesiastical directory. My father, presuming that he might be permitted to be one of the sureties for his own child, had only provided one sponsor besides himself. When the service had proceeded to that part in which it is asked, who are the sponsors for this child? my father presented himself and his friend, but the former could not be accepted: the service was stopped, and he had *instantly* to seek a substitute, ere the ceremony could be completed. I never knew

these two kind friends who thus undertook an onerous duty, which perhaps they did not understand, and which certainly they never discharged. I by no means censure the conduct of the officiating minister in this instance, he followed the letter of his instructions; the error consists in framing and enforcing a system alike alien from the light of revelation and the principles of reason."

His youthful career was marked by steadiness, by diligence in his attendance at school, and by loving obedience to his parents. On their part their affection to their only child was wisely evinced by their endeavours to bring him up in the nurture and admonition of the Lord. In giving an account of his early life, he says, "How early I was the subject of transient conviction, and acknowledged my sinfulness in the divine presence, seeking pardon through the mediation of the blessed Saviour, I am unable accurately to state; but I have every reason to believe, that as I from a child knew something of the

holy scriptures, and was regularly taken to hear the gospel, I possessed very early some general knowledge of the plan of salvation, and was not an entire stranger, even then, to exercises of devotion." These sentiments and emotions, he adds, were exceedingly desultory, and were long almost buried under a heap of youthful frivolity and corrupt inclinations; though by the restraints of a gracious Providence he was not permitted so to indulge in any folly as to bring disgrace upon himself or his friends. At the age of fourteen he was taken from school, where he had acquired the elements of the English, Latin, and French languages, and for about three years remained at home with the design of learning his father's business.

An opportunity, however, then occurred, which his father readily embraced, of introducing him into the ornamental and artificial stone manufactory at Lambeth, which at that time was in a state of great prosperity. This manufactory was the property of an eminently pious lady, and was conducted by a relative of hers, who was also decidedly religious; but not such was the character of the work-people. Among them the political and infidel writings of Thomas Paine were exceedingly popular. Young Pritchard so far fell under the influence of those with whom he was in daily communication, that he received their political views, but was happily preserved from what he calls "the infidel part of the scheme." He was a regular attendant in the house of prayer, generally worshipping at Orange Street chapel in the former part of the Lord's day, and in the evening at the Adelphi chapel. It was in connection with his attendance at the Adelphi chapel that he met with the beloved individual whom a gracious Providence had mercifully designed to be his second self, his nearest and dearest companion,

the most endeared partner of his cares and comforts through all the pilgrimage of life. An incipient and mutual affection soon ripened into an ardent attachment attended by a solemn pledge to each other to be redeemed as soon as prudential considerations would permit. They were both young. He had scarcely entered his twentieth, and the object of his affections had but just attained her fifteenth year; but there sprang up between them an unity of feeling, which, as it is the charm of love, so it proved to be a never-failing bond, until the termination of their conjugal union. "We accompanied each other to the house of God. Where we attended divine worship, it was our privilege to hear some of the most eminent evangelical ministers, and though we were then but little sensible to the obligations under which we were thus brought, yet perhaps a foundation was laid for those principles which by the grace of God were afterwards cordially embraced and openly professed. Even at this time we neither of us lived in the entire neglect of the forms of private devotion; but there is too much reason to apprehend that we had too little of the spirit of grace and supplication. Our recreations were not numerous, they never included a single attendance on any theatrical representation, nor unnecessarily mingled us in the society of the openly profane; but consisted in occasional visits to respected friends, and much more rarely, a day expended in inhaling the purer air of some suburban district, in gazing upon the varied scenes of beauty with which the beauteous Creator has overspread the surface of the earth, and in admiring which my dearest companion ever felt an interest and experienced a pleasure, which every one who realizes knows that language, in its happiest forms of description, is too poor to express."

Immediately after his marriage, which

took place in 1796, Mr. Pritchard commenced the practice of family worship. In the course of the same year he and his beloved wife became regular attendants on the ministry of the Rev. John Martin, and in the following year they were baptized and received into the communion of the church at Keppel Street. At this time there was no meeting for social prayer at Keppel Street, except for one hour previous to public worship on the Lord's day morning; Mr. Pritchard therefore, with a few other friends agreed to meet weekly for prayer, reading the scriptures, and occasionally suggesting reflections on what had been read. His diffidence generally prevented him from taking any part in the last of these exercises. He was surprised, as he says, even to alarm, when, in the commencement of 1802, a deputation from these brethren waited upon him to intimate their intention to nominate him to the church as a candidate for the Christian ministry. They pressed him to declare whether he had ever felt a strong and abiding desire to be employed in the Christian ministry; and after some hesitation he ingenuously acknowledged, that such a desire had for several years been "like a fire in his bones." For this avowal they were prepared, which to him was the more wonderful, as he was conscious that to no mortal had he breathed this daily desire of his soul: not even to his beloved wife, for he greatly feared that the indulgence of it might be considered as mere arrogance. His friends, however, determined to submit the matter to Mr. Martin with the view to its being brought regularly before the church. "By this further developement of their design," he says, "I became very much alarmed, and begged they would not proceed so far until I had a little more time for serious reflection on so momentous an affair. I now felt that my situation was one which demanded

great circumspection. On the one hand to refuse my consent to allow these brethren to state their views to Mr. Martin would be to extinguish, as far as I could, the flame of desire which for a lengthened period had been kindled, and almost daily gathering strength in my bosom. On the other hand, I knew the reluctance with which my pastor encouraged any candidate for the ministry, and that one had very recently been rejected who had been introduced to his notice under the most favourable circumstances. Besides which my family was fast increasing, and to unsettle myself as to my present means of support might expose me to great and long continued inconveniences. I hope that I sincerely sought divine direction, and I humbly trust that it was graciously afforded. I determined to trust my case to the care of my friends. The brethren accordingly waited upon Mr. Martin, and stated their sentiments concerning me, and the facts upon which their convictions were founded. He heard them with his accustomed caution, and naturally requested an interview with me. I can most truly say that with fear and trembling I directed my steps to his residence. After he had asked me a few questions, he requested me at my leisure to write a discourse upon some text of scripture for his perusal, which when he had read, he would again see the friends who had interested themselves in my case, and state his opinion, whether any other step, and if any, what would be proper." Mr. Pritchard complied with this very suitable requirement. Mr. Martin then proposed that he should speak upon some passage of scripture at a small meeting of the members, when the deacons should be invited to attend, and that afterwards, in case of their approval, he should preach before the church. This course was adopted. Mr. Pritchard secured the sympathy of the

church, and the result was an expression of their opinion, that in future he should be at liberty to preach wherever God in his providence might be pleased to direct him.

Before he received the official report of this decision, he had been applied to on behalf of three destitute churches. He accepted an invitation from the baptist church at Colchester; and in the spring of 1803, removed with his family to that venerable town. In the commencement of his ministry his preparations for the pulpit extended to his writing the whole of his sermon, with the intention of delivering it from memory; but he soon found that his anxiety to retain words greatly perplexed him, was the source of numerous mistakes, and also communicated a distressing stiffness and coldness to his delivery. He therefore determined to write less, and to depend less on what he had written. He was now anxious to study with more system, and consequently with more advantage than he had hitherto done. For this purpose he renewed his acquaintance with the Latin, Greek, and Hebrew. Though at that time he had comparatively but few books of his own, yet free access was given to him to many valuable works in the library of his predecessor. It soon appeared, however, that the time necessarily occupied in preparing for his public exercises, in visiting his charge, in occasional services from home, and in educating his own children, left but an inadequate portion to expend upon his books. At this period he often pursued his studies from twelve to sixteen hours daily. "Reflecting on this stage of my history," he writes, "I desire to be deeply humbled by the survey. Great imperfection characterized every effort. Blessed be God, I trust that I was sincere. I was not entirely destitute of zeal, but it was not that steady, ardent glow of affection

to the Saviour, which should ever pervade the bosom of the Christian minister. The compassionate Master, however, condescended to encourage his unworthy servant, and it soon became evident that I was not left to serve alone, nor to labour for naught. The church was multiplied, and its members professed to be edified. This was to me then, and is even now, amazing;—but divine efficiency becomes most manifest in the feebleness of human instrumentality."

When, in 1804, Mr. Pritchard became pastor of the church at Colchester, the number of its members was about ninety. In 1811, that number was nearly doubled. From his settlement he had perceived, in a few individuals, a taste for unconnected and unqualified statements of divine truth, tending strongly towards antinomianism. The harmony of the church, however, had been seldom interrupted, and to this period they had enjoyed much peace and comfort, as well as prosperity. The tendency just referred to had been long collecting strength, and now the mouldering embers burnt into a flame. A minister from London, whose moral character was far from being irreproachable, but whose preaching was too well adapted to the prepossessions of very many, visited the town. He occupied the pulpit of one of the independent chapels, and made sad inroads on that congregation. His admirers repeatedly attempted to introduce him into Mr. Pritchard's pulpit. This was resisted. A large portion of the church became disaffected, and being sustained by an influential member, they fitted up a place of worship for this individual. The result of this unhappy state of things was, that Mr. Pritchard determined to resign his pastoral office. In surveying this period of his life, he says, "I perceive much to acknowledge with regret, and much to remember with gratitude. I

regret that, under the trial, I did not more strenuously endeavour to walk by faith, and that I did not endure with more patience and resignation. On the other hand, I have abundant cause to be thankful that I was preserved from doing or saying anything which could diminish that merciful measure of respect and reputation which I enjoyed, both among my own friends and generally in the town. My circumstances, however, were now become very serious. We were *nine* in family—my dear wife, myself, and seven children; the eldest just fourteen. One thing which had performed its subordinate part in assisting my determination to leave Colchester, was the little prospect which I had there of finding situations for my growing family; yet this very fact made the prospect of future settlement, if not precarious, yet certainly difficult. Though, to the praise of God I would record it, that neither in that nor in any subsequent removal, did I suffer any inconvenience from what has so often proved a very heavy trial to many of my ministering brethren.” It was during this period that Mr. Pritchard appeared before the public as an author. His first publication was a funeral sermon for an elderly female of great respectability, who had been for many years a highly honourable member of the church. It was founded on Phil. i. 23, and entitled, “Christian Preference.” He next published “An Abridgment of Boston’s Fourfold State.” This was speedily followed by a discourse on Matt. xxiv. 44, entitled, “Preparation for Death,” a funeral sermon occasioned by the death of a lady, who died in the bloom of youth, and under circumstances well known and of great interest in the town. He next published his farewell discourse at Colchester, from Psalm cxxii. 7, entitled, “The Peace and Prosperity of the Church considered.”

Mr. Pritchard resigned his pastorate without making inquiry concerning any other station, and without delay removed his residence to London. Very shortly after he had taken this step his attention was directed to Shouldham Street chapel, a new building, in an unfinished neighbourhood, with a large debt, and a small and comparatively newly-formed church. The management of its temporal affairs was chiefly in the hands of some opulent friends, who were members of the church at Keppel Street, and who encouraged his acceptance of an invitation to supply the new place of worship for twelve months. Before this period had expired he was unanimously and affectionately invited to become the pastor of the church. The debt on the place was large; the congregation did not increase so rapidly as he desired; his support was derived partly from another Christian community; and he did not feel an entire sympathy with the people. His strong preference, therefore, was to continue with them for the present only as a supply. On the other hand, the people were unanimous, and the friends who contributed largely to his support were solicitous that he should commit himself to the charge. It was urged by them and by the church, that the sphere was becoming increasingly important, that he had already received many encouraging tokens of approbation, and that his settlement among them would be attended with many desirable additions to the church and congregation. He was persuaded to accept the invitation, and again entered with that conscientiousness which habitually characterized him, upon the full occupation of ministerial and pastoral duties.

Whilst thus engaged, in the early part of 1815 he was associated with his brethren, Upton, Ivimey, and Chin, in forming a society for opening rooms,

wherever it might appear desirable, in the neighbourhood of London, for the preaching of the gospel and the formation of sabbath schools. The only society in London of a similar character, connected with the denomination, was the Baptist Itinerant Society; but its operations did not come within ten miles of London, and at this time it was in a very declining state. There was ample room, therefore, for such an association. Other ministering brethren, nearly all of whom are now "fallen asleep," soon united themselves with it. They opened various houses for divine worship, and supplied them with the ministry of the word on the Lord's day by the assistance of many friends who were occasional preachers, whilst the ministers, as far as they were able, preached at these places on certain evenings of the week. This association continued about three years, the principal permanent result of its labours being the churches at Kensington Gravel Pits, and Paradise chapel, Chelsea. It then resolved itself into the Baptist Home Missionary Society.

In the course of his ministry at Shouldham Street, Mr. Pritchard took a journey for the purpose of endeavouring to diminish the heavy debt upon the chapel. This was a self-denying service. After an absence of a month, in which he had laboured hard to collect little more than £100, he returned, with gratitude for the various instances of Christian kindness and benevolence which he had experienced, but with a determination never more to engage in a similar undertaking. Having been occupied in his present pastorate rather more than three years and a half, in which time fifty persons had been added to the church, and the congregation had gradually increased, he still felt that Shouldham Street could not much longer be his station. For this he assigns two reasons: one of these is,

that he was not comfortable in the thought that more than half of his support came from generous friends who were connected with other churches; and the other reason which he assigns is, the increasing conviction of his being disqualified to go from home year after year in order to collect for the debt on the chapel. It may naturally be concluded that this was a period of considerable solicitude. He had to provide for eight children. He had exhausted at Colchester the produce of a small leasehold estate. He had now no dependence for support but on the ministry, and knew not of any church to which he might be directed; but still he had a strong confidence "that the divine Master who hitherto had condescended to own and bless, would, in his tender pity, provide for his necessities and guide his steps." After much deliberation, therefore, and counsel with friends, he resigned the pastoral charge of the church at Shouldham Street, and, though he received a very affectionate letter requesting his continued services, he deemed it most expedient to persist in his determination.

About this time he met with Mr. Hall's treatise on "Terms of Communion." He had always practised strict communion, but hitherto had not closely examined the subject; he therefore felt himself under a strong obligation to pay particular attention to Mr. Hall's book. So far, however, was he from being convinced by it of erroneous practice, that he regarded it as a specious though eloquent defence of open communion; and he published an anonymous pamphlet, under the title of "A Plea for Primitive Communion." The first edition was speedily sold, and a second was published, to which his name was appended, but without his consent.

His services at Shouldham Street terminated in March, 1816; and, though as a probationer he was not engaged

until the latter part of February in the following year, he was only one Lord's day unoccupied during that period. In reference to his settlement at Keppel Street he thus writes :—"When my venerable pastor, Mr. Martin, by age and infirmity became unequal any longer to sustain an official character, I had no more expectation of becoming his successor than of being appointed to some elevated station in civil society. It pleased the great Head of the church, however, who 'worketh all things after the counsel of his own will,' that so it should be ; and, in 1817, I was publicly recognised, in the presence of a crowded assembly, as the pastor of the church meeting in Keppel Street. With this change others were connected, which imperatively demanded, besides the wisdom of the serpent and the harmlessness of the dove, and a rich supply of the spirit of Christ Jesus, the energetic application of whatever talents of usefulness had been graciously conferred." As soon as he became pastor of the church at Keppel Street, he was desirous that it should take its share with neighbouring churches in many departments of usefulness in which it had not engaged, or from which it had separated in consequence of his predecessor having had a serious difference with his ministering brethren. He succeeded in forming a society auxiliary to the Foreign, the Irish, and the Home Missionary Societies. He reunited his church with the Baptist Fund for the relief of poor churches in the country. He connected himself with the ministers and messengers of the London baptist churches, who then met monthly for prayer and a sermon. He formed a Dorcas society for supplying the poor, and especially poor children with clothing. He also was proposed, and unanimously received, a member of the London Board of Baptist Ministers. In this society he became

intimate with his beloved friend Dr. Newman, whose piety, wisdom, and learning he greatly revered ; and on whose account alone he subscribed to the Stepney Academical Institution, and, being chosen a member of the committee, regularly attended its meetings as long as his venerable friend remained its president. He became a proprietor of the "Baptist Magazine," and was chosen one of its editors. In this office he laboured sometimes alone, mostly, however, with esteemed companions, especially his friend Dr. Newman, and always gratuitously, for twenty years ; ever deeming the pecuniary relief derived from the sale of that publication, by the widows of ministers of the denomination, as an ample reward for this labour of love. From the commencement of the Baptist Irish Society Mr. Ivimey had been its active and indefatigable secretary. In the year 1823, at his solicitation, and at the unanimous request of the committee, Mr. Pritchard consented to be united with him in the secretariat. This also was a gratuitous service, and in the discharge of its duties he travelled many thousands of miles, both to solicit subscriptions and to visit the society's agents, stations, and schools in Ireland. He was officially connected with the society about twelve years, and, when he resigned, received from the committee the most honourable acknowledgments of their appreciation of his services.

In the course of his ministry at Keppel Street, and especially in its early part, Mr. Pritchard was favoured with many indications of the Divine presence and blessing. He had abundant cause for gratitude and encouragement in the additions to the church, in the enjoyment of peace and harmony, and in the spirit of prayer at the devotional meetings. His deacons were men of high Christian character. "Seven more valuable men," he says,

"could not have been found in any church. I never saw their like before or since. While these brethren lived I endeavoured to glorify God in them, though alas! I often found myself in much danger of glorying in men. My esteem for them was very great, and their kindness to me was considerable." These brethren have long since entered into their rest, and their works do follow them. Years rolled on. In the midst of public labours and private studies his most delightful employment was to prepare for the pulpit and to preach the gospel. At length, in the year 1833, being in the sixtieth year of his age, and observing that the attendance at his place of worship was gradually lessening, very many having been removed by death, and other changes in Providence having taken place, he suggested to the church the importance of obtaining an assistant minister, and generously proposed to contribute £100 per annum towards his support. This proposal was received with great cordiality and in a very respectful manner. But it was the beginning of sorrows. He soon found that in carrying out his wishes he had to expect little of sympathy or aid. Several young men preached as probationers, but none with sufficient acceptance to be chosen as the assistant minister. One trouble in the church succeeded to another. In an evil hour he consented to the choice of a young minister, between whom and himself it soon appeared that there was but little sympathy. At the close of the year 1837 his regular services terminated at Keppel Street, having occupied the pulpit there almost one-and-twenty years. The average addition to the church was nearly ten every year. The instances of excommunication were perhaps, for the length of time, fewer than in most other Christian communities, and until the unhappy introduc-

tion of the individual just referred to he never had one disturbed church meeting. The church accepted his resignation, which they accompanied with a respectful resolution and the present of £100.*

Having now entered his sixty-fourth year he was not desirous of resuming a pastoral charge, but he was still employed in his Master's service. As he

* In addition to the publications referred to in the text, it may be mentioned that Mr. Pritchard was the author of several single sermons and volumes, which he published under the following titles:—

"The Duty and Reward of Christian Faithfulness," a funeral sermon for Dr. Jenkins.

"National Sympathy," a sermon occasioned by the death of George the Third.

"The Power of God Exemplified in the Employment of Human Agency," a funeral discourse for Rev. John Martin.

"The Desolations of the Earth," a sermon preached at Little Wild Street in commemoration of the great storm in 1703.

"The Continuance of Brotherly Love Recommended," a sermon preached at the monthly meeting in October, 1823.

"Christian Excellence," a funeral sermon for Mr. Chevalier.

"Tekel," two discourses from Dan. v. 57.

"Believing unto Salvation," a funeral sermon for Mr. Robert Lilley Storks.

"Christian Loyalty," a sermon occasioned by the death of George the Fourth.

"The Church Encouraged in Seeking a Minister," a sermon preached at Keppel Street, November 24, 1833.

"An Address" delivered at the Funeral of Rev. James Upton.

"Memoir of the Rev. Joseph Ivimey."

"The Christian Minister," a funeral sermon for the Rev. Dr. Newman.

"Memoir of the Rev. James Smith," to which is appended the funeral sermon preached on the occasion of his decease.

"Memoir of the Rev. John Chin," with the sermon delivered on the occasion of his death, entitled "Covenant Mercy."

"The Pastorate," an address delivered to the Rev. John Stock, at his ordination at Chatham.

"Memoir of the Rev. Dr. Newman."

He also edited "A New Translation of the Book of Proverbs" by Dr. Newman, and several editions of "Palmer's Protestant Dissenter's Catechism." He was also for three or four years united with two of his ministering brethren in bringing out "The Primitive Communionist," first a quarterly, but now a monthly publication, entitled "The Primitive Church Magazine."

experienced great pleasure in preaching, so he was often engaged in assisting his ministering brethren and supplying destitute churches. More than once, associated with other beloved brethren, he was requested by the fundees to visit the churches receiving assistance from the Baptist Fund in London. Thus on one occasion, in company with Mr. Stovel, he visited these churches in the counties of Wilts, Dorset, and Somerset; on another occasion, with Mr. Evans, the churches of North Wales; and on another occasion, with the same beloved brother, those of South Wales. So far back as 1821 he had been a member of "The Book Society for Promoting Religious Knowledge among the Poor." From that period he was a member of the committee, and for a considerable time one of the honorary secretaries. Soon after the resignation of his pastorate he was appointed by the committee to be the editor of their publications, an office which he continued to hold until a short period before his death. Through the medium of this society he obtained a large circulation for many tracts which he wrote, and which, he had reason to hope, conduced to the benefit of thousands. But now in the providence of God he was called to endure his most severe trial. "Yet," he says, "amidst the sorrow, however pungent, there is cause for abundant thankfulness. Ah, how shall this right hand of mine inscribe it? My long and most dearly, but not too dearly beloved wife left me this morning, Nov. 17, 1848, between six and seven o'clock, to enter upon the possession of that rest which remaineth for the people of God. She had just completed the 71st year of her age. The last few weeks of her dear and amiable life were, both through their days and their nights, filled to overflowing with most painful affliction. Often did she long to depart and to be

with Jesus, and during her last night of suffering she repeatedly said, 'Come, Lord Jesus, come quickly.' Blessed for ever be his honoured name, he came and took her to himself. Thus am I sitting alone, yet, blessed be God, I am neither hopeless nor helpless." He felt deeply and tenderly, but submitted to the will of God with meekness and patience. Soon after this he was attacked with chronic rheumatism. With its excess of pain his strength gradually decreased, until at the beginning of the year 1851 he requested to be carried up into his room, that he might die there. His sufferings continued great, but his mind was always calm and serene. He would often say, "The time will come when the Saviour will say, 'Loose him and let him go.' When shall I wake and find me there?"

The following memoranda have been kindly furnished by his mourning children, who ministered to his declining days with unabated tenderness and affection. To a friend who visited him he said, "I am looking for the mercy of the Lord Jesus Christ unto everlasting life. Jesus is my only refuge; I look to him alone. I seem standing on the brink of Jordan, looking unto Jesus, and waiting till my heavenly Father shall take me to himself. Through the operations of the Holy Spirit, I know that He will perfect that which concerneth me." At another time, when in great pain, he said, "I could often say, Oh that I had wings like a dove, for then would I fly away and be at rest; but I will not say it, lest it should look like impatience; but I should rejoice if it were the will of my Divine Saviour to take me to himself." One sabbath evening, when taking leave of him for the night, he said, "I was greatly harassed with dreams last night, which much distressed me—I hope it will not be so this night; I was at work on the Lord's day." One of his

children replied, "Then it was not preaching work." He said, "Oh no, that would have been delightful." At another time he said, "I often pray to be delivered from vain thoughts during the night, and I am often favoured with the most delightful dreams. During my waking hours I often repeat that hymn—

'Jesus, lover of my soul,
Let me to thy bosom fly;

and that—

'Father, whate'er of earthly bliss
Thy sovereign will denies.'"

On the first Lord's day in February, 1851, being reminded that it was two years since he had partaken of the Lord's supper at Keppel-street, he replied, "Ah! I thought I should have been conveyed to the house appointed for all living long before this, but there is an appointed time, and I am perfectly willing to wait the Lord's time, which is the very best. When he has finished the work of faith with power he will take me to himself." Frequently on the sabbath morning, sometimes after a night of much suffering, he would exclaim, "Welcome sweet day of rest;" and never forgot at family worship—which, though unable to stand, he conducted to the day of his death—to pray for a blessing on all ministers and hearers. To a friend, speaking of his long confinement and suffering, he said, "I feel thankful that I have got through so much of the journey. My heavenly Father is abundantly kind to me. He has visited me less than my iniquities have deserved; it is all in mercy, and not in judgment; the work of taking down is not yet finished. Oh for faith and patience to hold out unto the end, that I may not be left to murmur or complain. It is a mercy to know that the God whom we worship is not subject to changes, as we are; and the blessed Saviour is the

same yesterday, to-day, and for ever; what He has said He will perform. That is a sweet expression in Peter, 'Whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.'"

To one of his children, after a night of much suffering, he said, "I have been thinking much during the night of that 'house not made with hands,' and of 'Him who is able to present me faultless before the presence of his glory with exceeding joy.' Oh, how amazing to be without spot. When shall I wake and find me there, and begin to sing, 'Unto him that hath loved us, and washed us in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever?'"

At another time he said, "I look at death with the greatest composure, even more, with holy triumph, because Jesus has conquered, and the weakest of his people shall overcome through him." At another time, "I have much to be thankful for, and no cause whatever to complain; for why should a living man complain, a man for the punishment of his sins, especially one who can say, 'It is of the Lord's mercies that I am not consumed, and because his compassions fail not?'"

For several days before his departure he had appeared worse than usual, but on the day previous to his decease a most decided change took place. On being told that the water was pressing on the lungs, he very composedly replied, "Do not put yourselves out of the way, it is only another indication of my departure." In the afternoon of the same day he desired those members of the family who lived with him to take tea in his room; this wish was immediately complied with, after which he expressed the pleasure that he had experienced on the occasion, and then

addressing his children he said, "What a blessed thing to be on the verge of eternity with such a glorious prospect! Nothing in myself apart from Christ, no merits of my own, but in Jesus Christ I feel myself secure. Blessed be God. Amen." Then he added—

'A hope so much divine,
May trials well endure;
May purge our souls from sense and sin,
As Christ the Lord is pure.'

Then, come, Lord Jesus, come quickly. Amen." After this he said, "Tell the rest of my children, how happy I am. I trust you will live in peace and love with each other, and I pray God we may all meet in heaven. Amen."

Shortly after he desired that the 118th Psalm should be read, then en-

gaged in prayer, and retired to rest. After a very restless night he was raised up at his usual hour, 7 o'clock; he was, however, fast hastening to his dissolution, but still calm. He prayed as usual at family worship. He said but little after this, but what he did say was still indicative of the peace which reigned in his soul. He continued during the morning in a state of great drowsiness, and at his usual dinner hour partook of a morsel of fish, after which he was laid upon his bed; he spoke several times, but almost inarticulately. At about four o'clock, after being at his request turned on the left side, his spirit disengaged itself from the flesh, to dwell in a more genial and a happier clime.

REFLECTIONS FOR THE SEASON.

A REDUCED SKETCH OF A SERMON BY THE REV. WILLIAM BARNES.

The world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever.—1 John ii. 17.

LIFE and death are in perpetual conflict in this world. What myriads of forms that were six months ago instinct with life and beauty, are now dead and corrupted. Think of the multiplied millions of sweetly breathing flowers; the masses of forest and woodland foliage; the populous tribes of creeping and winged insects; all now turned to dust and impurity. In a few months hence the face of the earth will be renewed; the flowers will start up in rich and beautiful profusion; the trees will resume their leafy garniture, and the insect tribes will hum and leap and fly in as countless millions as before. This process of alternate life and death has been going on from season to season ever since the world began.

Transferring our thought to the human race, the process of life and

death here is not so strictly defined, nor limited to so narrow a space. Men are not born in spring to die in winter. But here too, one generation passeth away and another cometh. Mankind in one vast army is constantly defiling past *en route* to death. There are ever some at the gates of the grave passing through to the unseen world, while the vast column pressing on behind them is ever being supplied with new levies at the starting point. So is it in restless transit, no halt, no break, no repose. Life reproducing at the one end, death consuming at the other. No discoveries of science, no authority or skill, can divert or arrest the march onward, ever onward, to eternity.

Now there was a period when this mysterious and awful process of life and death had not begun,—when the earth

was still—when no hum or tread of living creature broke the universal silence—when birth and death were not. Shall it be ever so again? Shall universal stillness steal over the earth again? Shall the flowers bloom and the leaves fall for the last time? Shall insects hum, and birds carol the funeral dirge of their species? Shall the human race some day come to a sudden and final halt? Shall there be a last birth and a last death? There shall, for the mouth of the Lord hath spoken it. The earth shall be tenantless; no human habitation left from tropic to pole; its stately piles of architecture, churches, monuments, senate-houses, palaces, mansions, all fallen; its glorious forests, parks, and fruitful glades obliterated; its seas traversed by no bark; its rivers without splash of oars; yea, its mountains hurled from their seats, and its hills melted like wax.

Once since man has occupied the earth all this has been very nearly verified. The deluge rolled its waters over all the works of man, and every living thing upon the face of the land died. Only one home of life was on the mighty void. One vessel bore upon the bosom of the waters the vestiges of the extinct creation. Month after month no cry of man or beast came up from the buried world beneath them. Themselves were all that lived or breathed of earth's inhabitants. The world that then was, being overflowed with water, perished; even so the earth that now is, is reserved to be destroyed by fire.

Ancient revelation and modern science alike predict this doom for the world. And science tells us that it will be but a repetition of what has already been. Before the era of man's occupation, the crust of the globe had probably been many times submerged in water, and fused by fire. Its hardest rocks have been melted, its loftiest hills have been ocean pavements. Waters and fires in

pre-Adamite ages have stored our coal-fields, and packed our mines with precious substances. The world itself, like the human race, has many generations. Its existing form is but one of these, and will close in conflagration. The earth, and all things therein, shall be burned up.

Nor is the provision for this catastrophe far to seek. It will need no special miracle to accomplish it. An augmentation and discharge of the electric fluid, such as in the concentric whirl of planetary and cometic forces it is easy to imagine; or the gradual ascent to the surface of those central fires which are supposed to hold in burning solution the inner substance of the globe, may await the mandate of the Eternal to burn up the earth. What science declares to be likely and practicable, revelation proclaims to be inevitable. "*The world passeth away.*"

Such then would be our position and prospects if our being were coeval and parallel with that of the solid globe itself. If we had begun to live at the expulsion from Paradise, and should live on as long as the world lasts, our life would be but a passage to death—a long, slow, but sure march to dissolution. But what to you or me is the world *actually*? What was it to any one of us a hundred years ago? What to us is all time anterior to our birth-day? Nothing! Nothing at most but an artificial reminiscence. True, indeed, our actual life-day may receive some colouring, bright or dark, from the times of the shadowy past. But whatever influence the past may yield, it must be condensed within the termini of our short transit across the earth. Vivid imagination, which gives back the scenes and personages, and lives along the track of bygone ages, may swell the volume, but cannot lengthen the current, of existence. And as to the future of this world, what is it to us but a con-

jecture or a longing? What will the world be to you or me a hundred years hence? Nothing; except that we may transmit to it some slight impulses for good or evil. To us as individuals the world is nothing more than a birth-place and a nursery. We come into being here, and make a short uncertain sojourn, that is all. All the time practically ours, is from our birth-day to our death-day, and much of this brief space can hardly be taken into account. But before it is nonentity, and after it is nonentity. What we can manage to be, and get, and do, and enjoy, within these limits, is our world-life. The scope and career of our passions are confined within a small circle of seventy years. All our earthly gratifications are inclosed by this circumference. Whatever be the "lust" that tasks our powers, or consumes our spirit, it can command no wider or larger range. The lust of the flesh, the lust of the eyes, and the pride of life, are all shut up within these narrow bounds. The most enduring of worldly delights die out thus quickly. No affluence, nor enjoyable renown, nor gratifications of taste, nor solace of love and friendship, nor sweets of home, will last longer. So short-lived are all the pleasures of sense. "The world passeth away, and the lust thereof."

But is there no creature who may walk forth on this doomed world, and amidst its vanishing glories, as a victor and a lord? who may say, "Let wealth and rank, and beauty, and fame, perish with all their votaries, *I am what I am for ever*? Let the globe itself dissolve, let the fires come forth from its bowels, or from the canopying sky, *I am what I am for ever*? " Yes, there is: "*He that doeth the will of God abideth for ever.*" He does not stay *here* longer than the sinner; he does not live *in the next world* longer than the sinner; but while death will degrade and despoil the sinner, it will leave the man of God un-

harmed. His character, his joys, his possessions are absolutely indestructible. Time corrodes nothing that is properly his, nor can the last conflagration burn it. The transition out of time does no injury to the Christian's condition either objectively or subjectively; he retains the same tastes and desires, and the same means of gratifying them. He drops nothing but what has interfered with his being all he has sought to be; but what has interrupted the development of his ideal self; but what has obscured, or held back in the misty distance, the objects of his earnest and joyful preference. His *portion* is Christ, whom death reveals; his *home* is heaven, whither death conducts him; his choice *aliment* is the truth of God, which death more perfectly supplies; his happiest *occupation* is the divine service, from which death removes the obstructions; his *ambition* is to be like God, which death consummates. "*He that doeth the will of God abideth for ever.*" Say not then that he is lost, that he is extinguished, that he is dead. Let no bitter lamentations ascend at his burial, let no broken pillar surmount his tomb. He has not failed; he has attained. His hand grasps the prize, the chaplet is on his brow.

Lament if you will for the *sinner* dead. "Sigh with bitterness and with the breaking of thy loins" for him. He is indeed changed; his glory is departed. The merry worldling weeps and gnashes his teeth now; the haughty capitalist cries for a drop of water; the lordly master of a great domain and a numerous retinue, is an abject prisoner; the scornful sceptic is a crouching hopeless suppliant. The sinner loses all—loses himself. With the world and the lust thereof his exterior good passeth away utterly, and with his own removal from time into eternity his former self passeth away. His thoughts, emotions, sentiments, prospects, all are transformed.

In no respect is he what he had felt himself, or wished himself, to be.

The Christian is the only occupant of this world who is proof against disastrous change. He hath the victory over the world. He may say, "I depart, but I am not vanquished. I carry my personal attributes and qualities, and

all my proper good, with me. My life is hid with Christ in God. Nothing can harm me. I shall emerge from the river of death without loss of character or substance. The knell of the world will but announce my majority."

Trowbridge, Dec. 18, 1852.

THE TEMPTATION OF PARADISE—THE TRIAL OF TO DAY.

BY THE REV. GEORGE HENRY DAVIS.

It was morning. The dew was sparkling upon every leaf. The flowers were emitting their sweetest perfume. The rivers were murmuring their gladness, soft and low. The birds were pouring out in varied song their irrepressible joy, when Eve was suddenly attracted by a peculiar motion in the tree of knowledge,—that strange mysterious symbol, growing in the midst of the garden. A lithe serpent had wound into the branches, through which its glittering head was darting with lightning-like velocity. Ever and anon it ceased its play to drink the juices of the rich and luscious fruit that graced the tree, and from every draught it seemed to derive fresh vigour and enjoyment. Suddenly the thought stole into our mother's mind, "Has God indeed prohibited this tree? It seems a strange injunction. All are ours, why should not this be? There must be some secret here." Little did Eve know that he who was in the serpent, the author of its unusual fire and fascination, whispered the question to her heart. Happy, had she banished the thought; but alas! she dwelt upon it still, and as she gazed upon that wonderful serpent, she reasoned thus: "God has forbidden it; forbidden it with the threat of death, but has this serpent died? He has touched, and eaten, and

yet he lives. He lives a higher life than previously. He is beauty itself. His eye seems to 'speak. Every motion invites me to eat. If such an effect be produced on an unintelligent being, it is not unreasonable to suppose that a still higher result of the same kind must follow to us. We are great and happy. This fruit will evidently make us greater, happier still. Perhaps we shall become mighty as he who made us. Certainly we must. Is not this the reason of the prohibition? God would frighten us by threats of death lest we should be exalted to his knowledge and power. How noble to be as wise, as great as God! To be able to construct for ourselves new worlds, and decorate them with new beauty! We are now His servants—we owe all to Him, and therefore He receives the tribute of our praise. How excellent to be free from such a service, and to enjoy ourselves the fragrant tribute of creations of our own. Yes, this tree that has elevated this thread of glory to an intelligence like our own, will lift us up to the heavens. I will eat and be divine."

Mark the temptation. It was simply *to listen to her own reasonings suggested by the sight before her, in preference to the external revelation of the will of God.* The command was clear and explicit.

Through the action of the serpent her desire was excited. By the secret influence of the fallen spirit who animated the tempter in the tree, her intellect was engaged to suggest arguments for her will. Her mental conclusions appeared irresistible. "The woman saw that the tree was good, and that it was pleasant to the eyes, and a tree to be desired to make one wise," and the command lost all its force. Satan succeeded in making her own reasonings superior to God's command.

Eve brought the fruit to Adam. Her eye was lit with unwonted brilliancy. Her gait was commanding and majestic. Her tongue was eloquent beyond all previous speech. As she had been affected by the serpent, so was our first father by his Eve. Her words had not ended, when he said within himself, "Can this be death? Is this the threatened curse? My Eve has eaten and has become more beautiful, more wise, more godlike. Her powers are now superior to my own. She must be right. To eat is not to die, but to live a higher life. Thus far we have been blessed, but only as submissive worshippers. Now may we be happy as equals. And after all did not God design this? He said, 'It is not good for man to be alone, I will make a help meet for him.' She is my help indeed, assisting me to gain heights of knowledge and power, to which without her I should have been a stranger. I will eat, and rise to the dignity of a God."

Alas! for Adam and for us! He fell before the same temptation that conquered Eve; listening to his own reasonings rather than to the express injunction of the external revelation. A portion of that revelation he could quote to confirm his disobedience. He knew from his Heavenly Father's word, why woman was made for man; and that he was influenced by his knowledge appears from his reply to the charge of

his Creator, "The woman that thou gavest me to be with me, she gave me of the tree, and I did eat." As though he said, "Being thy special gift—the last boon to complete my happiness, I did not believe my Eve could lead me into error, and therefore I obeyed her voice, and disobeyed thine." Satan succeeded in *making Adam's reasonings more to him than God's revelations*, and therefore he fell.

The temptation of the second Adam was similar to the first. It had never failed from the young hours of Eden to that mid age of the world when Jesus appeared; and Satan did not believe it would fail now. In every trial, the effort was to induce the Son of God to substitute his own reasonings in the room of the express word of the external revelation. The first attempt was to excite impatient distrust, and premature action thereon, contrary to the simple faith which our Heavenly Father requires in himself. How naturally would the thought seem to arise in the heart of the solitary: "I am hungry—hungry even unto fainting, almost unto death. The ecstasy which has so long sustained me is past, and now I am ready to sink. Am I in very deed the Son of God! The voice from heaven proclaimed it at my baptism; the visions of glory vouchsafed in this solitude confirm it; why then should I faint, and die? If I be the Son of God, I can command these stones, and they shall be bread." Ah, had Jesus been the first Adam how surely would he have fallen under proposals which thus carefully concealed their hidden guile. But his heaven-taught eye at once discovered the impatience, the distrust, the self-will lurking beneath, and he banished them by the written word of the external revelation, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Taking advantage of this very rest in

the faithfulness of God which had baffled his first essay, Satan tries again. Jesus suddenly finds himself upon a pinnacle of the temple. A fall from its dizzy heights would be inevitable destruction, and now the thought arises: "I am the Son of God. If I cast myself down no injury can follow. Is it not written of me, 'He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone?' How glorious an entrance upon my work. Were the multitudes of Israel to witness me springing from this point, and landing harmless in the temple court, would they not be convinced of my mission, and cry, 'Hosanna, blessed be he that cometh in the name of the Lord?'" Subtle reasoning that would easily have overcome another, but Jesus saw through all its speciousness, and it vanished into air at the sound of the external revelation, "Thou shalt not tempt the Lord thy God."

Finding himself baffled in these attempts to induce the Lord to put his Messiahship to the proof, the tempter tries another plan. Admitting the Messiahship he presents an unlawful instrumentality, to be secured by unlawful means. Splendid visions of the kingdoms of this world with their pomp and their power passed before the tried one, and as he saw, the thought was suggested, "I am come to earth to be its Prince and ruler. My kingdom is to be universal and everlasting. At present all these vast dominions are subject to the prince of the power of the air. Kings, and armies, and peoples all willingly serve him. Mine they might be at once, would I but hold them from him. And then what years of toil, of suffering, of disappointment might I avoid! What a death might I escape. Here is, on the one side, immediate possession of rightful sway. On the other, shame, and ignominy, and the

cross." Was it not a strong temptation to the human nature of the Lord? Strong as it was, it only rouses his indignation, and he cries with an over-coming might, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The simple adherence to the letter and spirit of the external revelation foiled and subdued the foe.

In the records of scripture the spiritual world is disclosed to us. Had we been present either in Paradise, or the wilderness, it is probable we should have seen no one but the tempted; and they would have told us of these thoughts as the natural suggestions of the circumstances in which they were placed. The inspired writers are able to depict their true parent; and were such an one now to be commissioned to unfold all the truth, how astonished should we be at finding that reasonings, which appear to arise naturally, have indeed, as their author the father of lies, who by these reasonings is striving to seduce us from our allegiance to our God and his Christ.

In the present day three classes are exposed to the temptation to listen to man rather than to God in a form appropriate to each.

The *first* class embraces the independent and spiritual, who would substitute their own emotions for God's external revelation. Their talk is of intuitions—of the voices of nature to the soul—of the internal power which every man has of seeing and loving the beautiful, and good, and true. They deny that an external revelation is possible, that God can so speak to us by another as to instruct our ignorance, change our natures, and prepare us for immortality. A book revelation is the object of their scornful merriment. Their own writings they believe able to awaken the spiritual within man, to de-

liver him from the bondage of superstition, to fill him with light and love, and enable him to commune with the absolute and infinite; but that God's scripture should be able to do this with his erring creatures is to them impossible and incredible. Religion is resolved into a dreamy mysticism without a creed, a minister, or a worship. Faith is divorced from belief, and seems to be equally valuable and acceptable whether the belief embrace God or an idol, and issue in spiritual worship or bloody sacrifices. Our feelings are constituted judges of highest truth, and our moral code is to be determined by the dictates of the heart. Such a result must be eminently satisfactory to Satan. "Ah, ha, so would we have it," must be shouted triumphantly in Pandemonium. God's voice is hushed in man's own, and the creature may walk on in the sight of his eyes, believing all his misty emotions to be the still small voice of his Creator. Robert Owen is now, at last, furnished with a solid ground for all his speculations. His universal laws, which are to furnish the human race with the high privileges of beasts of the field, may now be presented as utterances of a divine oracle. Christ admitted an external revelation, and conquered by its power. We have no need to oppose these deeper thoughts, for they are, or may be, divine intuitions. They are to be cherished and obeyed, and every attempt of an external revelation to correct or enlarge them is to be treated as an impertinent imposition. God's bible is to be cast aside, and man is to find his bible within himself. The thing has been tried. When men were left of old time to this inward illumination, because they did not like the external, an apostle tells us that they "became vain in their imaginations, and their foolish heart was darkened." Idolatry with all its aggravated vice is the only fruit this boasted spiritual insight has borne in ages past;

and in similar ignorance and depravity would this self-illumination terminate now, were external revelation to be withdrawn.

The *second* class are tempted to substitute the voice of their fellow men under the denomination of the church in the room of the voice of God. The Romish church stands to man in the position of Eve to Adam. She admits that God has spoken, but contends that man is unable to hear or understand the word of himself. She is sent as the helpmeet for him. She loves man, and is only anxious for his ease, his comfort, his elevation. All he has to do is to listen to her voice, and take the apple from her hand. Should any evil arise, should God be angry, she is willing to bear all the blame, and promises that man shall go unscathed by the fire of wrath. He shall not die, if he be submissive to her. And far as Eve led Adam from the simple law of his God, does this smooth-tongued helpmeet seduce her victims from the truth of the external revelation. Yet good easy man gives himself up to her guidance with willing heart. He is afraid of her imperiousness, and fascinated with her promises. He is saved all the trouble of investigation, and is free to pursue the interests of time. Is not the church the depository of the truth, the possessor of the Spirit, the appointed bride of humanity for its perfection and comfort? Is not her voice the voice of God? If the bible say one thing, and the church another, the church must be right for does she not enjoy the last development of the ever-growing revelation? Such reasoning can leave Satan nothing to desire. His sole object is to induce man to disobey God, and if he can make an organization, designed for man's comfort and support, the means of drawing him from the testimony of his Creator, he must exult in his skill and success.

The *third* class are tempted to prefer

their own sense of propriety or necessity to the clear word of the scriptures. This class embraces those who admit the scriptures to be the external revelation, sole and sufficient. It may be supposed that they who embrace these principles would submit with unquestioning meekness and gratitude to the will of their Father. Alas! it is not so. Satan is but too successful in persuading individuals, and large masses to set aside the express letter of scripture as inconvenient, or unadapted to the present age.

What can be more opposed to Christ and his gospel than a system of slavery which despises the marriage tie, wilfully, and wantonly separates those whom God has joined, and sells the redeemed of Christ for so many pieces of silver into certain cruelty and woe. And yet Satan finds means to persuade men who receive the bible that these things may be done by Christians.

What more contrary to many a command, and to the whole spirit of the

New Testament than the accumulation of large fortunes, the absorbing anxiety for the present, the extravagant adornment of the house, and the body, the untruthfulness of trade, which is seen in the professing church, and defended with perverse ingenuity?

Reader, do you not find yourself perpetually reasoning yourself out of your convictions of duty? Remember, whenever you are Satan is as busy with you as he was in Eden. **HOLD FAST BY THE BIBLE.** Let not Satan draw you thence. Suffer not yourself to be seduced by your spiritual intuitions, or the teaching of the church, or the speculations of scepticism. Prefer the undoubted testimony of Scripture to the most ingenious and apparently conclusive reasoning in the world.

Neglecting this rule the first Adam fell in Paradise. Observing it, the second Adam conquered in the waste and howling wilderness; and you in a wilderness equally pregnant with temptations will conquer in Him.

SUGGESTIONS ON CHURCH BUSINESS, BY A VETERAN.

THE following are extracts from a small volume in which the venerable Dr. Innes has laid before the world some of the results of his long continued experience and observation:—

“I have no hesitation in saying that whenever an offence, which was originally a private one, is brought before a church, there must have been something materially wrong on the one side or the other; the one party, through pride or obstinacy, not being willing to acknowledge having spoken or acted improperly; or, in the other being too high in his demands, in the way of concession and acknowledgment. When one or two friends are appointed for the purpose of promoting a reconciliation,

much depends on the judgment and conciliating spirit they manifest. But any one who has seen the painful effects and sinful feelings often produced in a church by the public discussion of what was originally a matter of private offence, will, if under the fear of God, be willing to make any sacrifice of personal feeling, rather than incur the guilt of leading others into so much sin.”

“When a church is called to choose a pastor or ruling elder, or a deacon, they meet and act as a body. On these occasions I submit the following hints.

“1. It should be a subject of much prayer, both in public and secret, for divine direction.

"2. Guard against a party spirit. Let the first question be, who is best qualified for the office, by possessing the qualifications mentioned in 1 Tim. iii., and Titus i. The choice is one of much responsibility; it is intimately connected with the comfort and prosperity of the church. Let no private friendship or family connections, or the solicitations of friends, influence your choice.

"3. In the choice of a ruling elder or a deacon, guard against being influenced by wealth, or status in society, unless there are the qualifications mentioned in scripture. It is at the same time desirable, nay almost necessary, that a deacon or ruling elder, in churches where this office is recognized, should be at least in circumstances to devote a fair proportion of his time to the duties of his office.

"4. Guard against ascribing improper motives to those who differ from you. Exercise forbearance to them; give them the same liberty you claim for yourselves.

"5. When the election is over, let those who have obtained the object of their choice guard against vaunting of their success; and those whose wishes have been thwarted being mortified or disgusted at the result.

"In choosing a pastor a regard should be had, as much as possible, to the various qualifications necessary to the office, recorded in the above mentioned texts. Here I first remark, that from the account given of the qualifications necessary to the office of pastor, it is plain, that any one called to it must be well known to the church. He must either have resided for a considerable time among them, or at least their acquaintance with his temper and habits, whether it be from personal observation or the testimony of others, must be perfectly satisfactory. This clearly shows the impropriety of a

church hastily inviting one to be their pastor, who is, in a great measure, a stranger to them, merely from having heard him deliver a few discourses. It is true, a man's fitness to teach may be soon ascertained in this way; but this is only one qualification among many, and though essentially necessary, nay, perhaps the primary one, it is by no means the only one which is requisite. Every one who knows what the pastoral office requires, will be convinced, that the others mentioned in scripture are necessary for the peace and edification of the church, as well as being qualified for public teaching."

"Though I do not think the subject altogether free of difficulties, I confess I am favourable to the system of ruling elders. It accords with the general injunction, 'Let all things be done to edifying.' Observe some of the advantages connected with it. All societies are influenced by a few individuals directly or indirectly, either by their talents or their weight of character or weight of purse. Unhappy is that church where the latter prevails, apart from the former. Suppose then a young preacher is called to the pastoral office. He may have good gifts for public teaching, but no experience in conducting the affairs of a church. He is introduced to some of the leading members, some of the deacons it may be, and much of his own comfort and that of the church depends on falling into good hands. But if he consults one class more than another, this creates jealousy. This is prevented if there are ruling elders. These are supposed to be chosen by the church; being thus chosen indicates their confidence in them, and then it is his duty to consult with them in what regards the management of whatever is connected with the church. This is often done with the deacons; but as they have nothing to

do with ruling, but exclusively with the poor, and pecuniary matters, jealousy sometimes arises if they step beyond their own province. Dr. Owen's repre-

sentation of what an independent church requires for the full complement of its office-bearers, seems worthy of its author."

INCREASE OF THE CHURCHES IN FORMER TIMES.

From the year 1736 to the year 1823, the numerical account of the churches of the Western Association seems to have been kept with tolerable regularity. As this was the largest of the Associations, it affords the best attainable view of the progress of the denomination at that time. The particulars are derived from a pamphlet recently published by Mr. J. G. Fuller of Stogumber, entitled

"A Brief History of the Western Association, from its Commencement, about the middle of the Seventeenth Century, to the Division into Four Smaller Ones, in 1823." It may remind some of our readers of the language of Solomon, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

1736	Churches reporting	20	Clear	increase	12	Ratio	per church	3
1737	"	20	"	"	22	"	"	$1\frac{1}{15}$
1738	"	19	"	"	23	"	"	$1\frac{4}{19}$
1739	"	20	"	"	38	"	"	$1\frac{9}{16}$
1740	"	22	"	"	53	"	"	$2\frac{9}{22}$
1741	"	21	"	"	36	"	"	$1\frac{5}{7}$
1742	"	20	Decrease	"	8	"	"	—
1743	"	20	Increase	"	4	"	"	$\frac{1}{5}$
1745	"	19	"	"	39	"	"	$2\frac{1}{19}$
1746	"	18	"	"	58	"	"	$3\frac{2}{9}$
1752	"	20	"	"	13	"	"	$\frac{13}{20}$
1761	"	26	"	"	55	"	"	$2\frac{3}{23}$
1762	"	28	"	"	49	"	"	$1\frac{3}{4}$
1763	"	28	"	"	21	"	"	$\frac{3}{4}$
1764	"	23	"	"	44	"	"	$1\frac{21}{23}$
1765	"	27	"	"	27	"	"	1
1766	"	26	"	"	52	"	"	2
1768	"	33	"	"	81	"	"	$2\frac{5}{11}$
1769	"	28	"	"	26	"	"	$\frac{13}{14}$
1770	"	33	"	"	35	"	"	$1\frac{2}{33}$
1771	"	33	"	"	0	"	"	—
1772	"	29	"	"	52	"	"	$1\frac{23}{29}$
1773	"	32	"	"	100	"	"	$3\frac{1}{8}$
1774	"	28	"	"	85	"	"	$3\frac{1}{28}$
1775	"	33	"	"	44	"	"	$1\frac{1}{3}$
1776	"	30	"	"	52	"	"	$1\frac{11}{15}$
1777	"	29	"	"	21	"	"	$\frac{21}{29}$
1778	"	31	"	"	45	"	"	$1\frac{14}{31}$
1779	"	36	"	"	20	"	"	$\frac{5}{6}$
1780	"	34	Decrease	"	6	"	"	—

1781	Churches reporting	34	Clear increase	2	Ratio per church	$\frac{1}{17}$
1782	"	34	"	4	"	$\frac{2}{17}$
1783	"	33	"	39	"	$1\frac{2}{11}$
1784	"	34	"	34	"	1
1785	"	34	"	55	"	$1\frac{21}{34}$
1786	"	36	"	127	"	$3\frac{19}{36}$
1787	"	38	"	135	"	$3\frac{21}{38}$
1788	"	37	"	114	"	$3\frac{3}{37}$
1789	"	39	"	88	"	$2\frac{19}{39}$
1790	"	37	"	119	"	$3\frac{8}{37}$
1791	"	38	"	113	"	$2\frac{17}{38}$
1792	"	39	"	64	"	$1\frac{23}{39}$
1793	"	39	"	26	"	$\frac{2}{3}$
1794	"	41	"	64	"	$1\frac{23}{41}$
1795	"	41	"	0	"	—
1796	"	44	"	50	"	$1\frac{3}{22}$
1797	"	42	"	102	"	$2\frac{3}{7}$
1798	"	42	"	121	"	$2\frac{37}{42}$
1799	"	42	"	58	"	$1\frac{8}{21}$
1800	"	40	"	131	"	$3\frac{17}{40}$
1801	"	45	"	136	"	$3\frac{1}{5}$
1802	"	46	"	150	"	$3\frac{9}{23}$
1803	"	48	"	161	"	$3\frac{17}{48}$
1804	"	48	"	159	"	$3\frac{3}{16}$
1805	"	49	"	132	"	$2\frac{34}{49}$
1806	"	49	"	187	"	$3\frac{13}{49}$
1807	"	49	"	184	"	$3\frac{37}{49}$
1808	"	52	"	251	"	$4\frac{13}{52}$
1809	"	54	"	232	"	$4\frac{8}{27}$
1810	"	55	"	215	"	$3\frac{10}{11}$
1811	"	55	"	154	"	$2\frac{4}{5}$
1812	"	60	"	252	"	$4\frac{1}{5}$
1813	"	63	"	342	"	$5\frac{3}{7}$
1814	"	63	"	252	"	4
1815	"	68	"	320	"	$4\frac{12}{17}$
1816	"	72	"	416	"	$5\frac{7}{9}$
1817	"	74	"	245	"	$3\frac{23}{74}$
1818	"	78	"	190	"	$2\frac{17}{39}$
1819	"	77	"	213	"	$2\frac{59}{77}$
1820	"	77	"	158	"	$2\frac{4}{77}$
1821	"	78	"	173	"	$2\frac{17}{78}$
1822	"	78	"	206	"	$2\frac{25}{39}$
1823	"	78	"	163	"	$2\frac{7}{8}$

“THE LORD GOD IS A SUN.”

Ps. lxxxiv. 11.

God is a Sun ! for nought to Him is great !
Towards Him all creatures tend, on Him they wait,
Live in the light He pours upon their way,
Reflect his brightness, and His glance obey.]

God is a Sun ! King of the sparkling host !
When He looks forth their slender ray is lost.
If He unveil His face no eye can gaze,
Such fearful lustre darts its blinding rays.

God is a Sun ! light springs from Him alone :
E'en seraphs burn with glories not their own.
Sole fount of radiance He alone is bright ;
All else shines darkly with a borrowed light.

God is a Sun ! nought can His peace invade,
He looks on all things but He sees no shade.
In His own strength secure He leans on none,
But reigns alone the ever Blessed One.

God is a Sun ! Whene'er He smiles 'tis day,
Light, warmth, and rapture doth that smile convey,
But when in wrath He hides His face 'tis night ;
Then joy expires, e'en hope then takes to flight.

Great God ! Thine unknown glories I adore !
Give me to know that I may love Thee more.
Shine in my heart ; O bid its darkness flee !
My bliss is perfect when it flows from Thee !

F. L.

Edinburgh, Dec. 9th, 1852.

A PASTOR'S THANKSGIVING AND PRAYER.

BY THE REV. HENRY LAWRENCE.

With many sighs and tears, O Lord !
To thee I bent the knee ;
It was thy sweet, assuring word,
Taught and encouraged me,

For one, in truest friendship dear,
I came with this request ;
Lord, let him know thy love and fear,
And fit him for thy rest.

Impress thy word upon his heart ;
Jesus reveal within ;
O let him choose the better part.
And shun the ways of sin.

For ever blessed be thy name,
'Twas not in vain I prayed ;
Thy word with saving power came,
He heard, believed, obeyed.

And now what wait I for, O Lord !
Perfect the work begun ;
In all the paths of thy sweet word,
Let him with gladness run.

Restrain his feet from slippery roads,
From sin preserve him free ;
And when he leaves these drear abodes,
Take him to dwell with thee.

REVIEWS.

A Treatise on Biblical Criticism exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, D.D., of the University of Halle, and LL.D. Volume I. The Old Testament. Volume II. The New Testament. Edinburgh: Adam and Charles Black. London: Longman and Co. 8vo. Pp. xvi. 446, xii. 472.

It is quite conceivable that an intelligent and sober-minded man, conversant only with secular literature, should feel the want of adequate reason to believe in the antiquity of the Old Testament scriptures. This volume, he might say, 'passes for a collection of histories and prophecies recorded in very ancient times, and is said to be a revelation from heaven; but what evidence is there that its contents were known, as is commonly supposed, before the general darkness of the middle ages? When literature began to regain its influence, the genius of a few flashed like lightning among the masses; intellectual energy was roused to unprecedented achievements, and combinations were formed which wrought astonishing changes by surprising means. How do I know that some of the powerful and ambitious spirits of those days, aided by traditionary lore, did not conspire to impose upon their contemporaries productions of their own, as sacred writings which had come down to them from their ancestors, and obtain for them the superstitious reverence of half-awakened Europe? I ask, therefore, for proof that these are not the inventions of an enterprising age, but records of real transactions which took place before the fall of the Roman empire, and predictions the

existence of which was known before the Goths and Vandals effaced the civilization which had adorned the fairest regions of the globe. It might be unreasonable to require evidence of verbal identity throughout, after the lapse of so many eventful centuries, but what I demand is proof—satisfactory proof—that these books did exist in remote ages, and that they were substantially the same then, as they are now.

To such an inquirer, Dr. Davidson's first volume would furnish much valuable information. He would not find it set forth in that order which would be most interesting to him. He would not find any direct reference to his case. He would not find any argument that seemed intended to convince him, or any conclusions prepared for his acquiescence. But he would rise, after the perusal of the book, knowing many facts with which it had been important that he should be made acquainted.

The inquirer would learn that at the time of the revival of literature there existed in different parts of Europe many copies of these alleged ancient compositions in the language most commonly used by educated men. In the Latin tongue there was a well-known version which had been made by Jerome in the fourth century of the Christian era, the production of which had subjected him to misrepresentation and reproach; which nevertheless had been valued by the more learned of his contemporaries; which had received the sanction of Pope Gregory the Great, who praised it in a letter to Leander of Seville still extant; which in the seventh century came into general use in Spain;

which in 802 was revised by Alcuin, orders having been issued by Charlemagne that genuine copies should be placed in the churches ; and which contained the text current throughout the west, under the title of the Vulgate, down to the Council of Trent. "After the invention of printing, the Vulgate issued from the press many times without date and place. It was the first book ever printed. The first that had a date was published at Mainz, 1462. The translation of Jerome, however, was not the first that had been made into the Latin language though it obtained the largest circulation. One that was in use among the churches of Europe and Africa had so completely possession of the public mind that his undertaking was unpopular, and even Augustin advised him on this account to desist. It was contended, before the end of the fourth century, that the interests of religion would suffer from the substitution of a more modern translation for that which was previously in use.

But the inquirer would learn that the same book existed in the Greek language—a language by no means so generally understood in those days as the Latin. Here is presented evidence of the existence of the Old Testament scriptures totally independent of Latin books and Latin authors. Several Greek versions were in being long before the days of Constantine. One is ascribed to Aquila, a Jewish proselyte, and it was mentioned by Irenæus before the close of the second century. At about the same period, Theodotion produced another, which was highly esteemed by the early Christians. Symmachus, who is said to have been a Samaritan of the same age, was the author of a third. But that which obtained the most extensive circulation was the Septuagint, or Alexandrine version, which was certainly completed before the Christian

era, and was often quoted verbatim by the apostles. Attempts to ascertain the times when the separate books of the Old Testament were rendered into Greek are indeed nugatory. "We only know that the Pentateuch was translated first, and that the rest followed, probably at no distant interval, but not altogether. The Greek language became so prevalent, under the successors of Alexander the Great, that the pressing want of the entire Old Testament in that language was all the more felt after the Pentateuch came to be perused in it. There seems to have been no great interval between the version of the law and that of the prophets." But though this version was undoubtedly made by Jews, it was principally valued by Christians. The Jews regarded it with so little complacency, that they instituted a fast, according to a statement in the Talmud, on the eighth day of the month Thebet, to commemorate an event which they deemed so inauspicious as the translation of their law into Greek.

But the inquirer would also find indubitable evidence of the existence of the Old Testament scriptures at a still earlier date in the vernacular language of the Hebrew writers. When the temple had been destroyed, and the people in general enslaved, the remnant still possessed their sacred national writings—the only inheritance saved from the wreck of their fortunes. "Thenceforward it became the leading object of their learned men to attend to the scriptures. Every word, letter, and sentence was holy in their eyes. Every prevailing tendency of mind among them was favourable to the integrity of the text. Whether they were superstitiously observant of the letter, as though the rigid observance of it satisfied the demands of the divine law ; or whether they considered the mere text as an envelope, containing beneath it mystery and recondite truth, the effect

was the same in regard to the careful preservation of the records. Rabbins and Cabbalists were equally alive to the importance of having the usual number of verses, words, and letters; examined all deviations from it, so that extraneous matter might be removed; and laid down prescriptions for maintaining the integrity of the text." "After the completion of the Talmud, in the fourth century, the learned Jews, especially those at Tiberias where there was a celebrated academy, cultivated literature with renewed zeal. They studied the text of the bible critically, in all its peculiarities—a thing which had not been done before. Manuscripts were compared, points only touched before were investigated, miscellaneous observations were arranged, and what had been loosely connected as one whole was systematized. The letters themselves were no longer the exclusive subject of examination, but the vowels and accents also." In this manner was the Hebrew text in the course of various successive centuries brought into a certain normal state called the *Masoretic* text. It was fixed about the eleventh century. Few alterations of importance were made in it afterwards. "Many printed editions have appeared during the last three hundred years, some under Jewish and some under Christian supervision. "Van der Hooght's text is contained in the very accurate edition published at Amsterdam in 1724, by Solomon Ben Joseph Props, for the use of the Jews; and in that of Sebastian Schmid, with a Latin version published at Leipzig in 1740."

The inquirer will therefore perceive that the substantial integrity of the Old Testament scriptures is guaranteed to him by the different channels in which they have been brought down to his times, in different languages. Parties alienated from each other, maintaining habitual controversy, and jealous with

respect to religious advantages, have had the separate custody of these various receptacles of treasure. The Hebrew scriptures preserved by the Jew who treated with disdain the Greek translation, but in modern times submitted to the inspection of the erudite Christian, are a check upon the translations which the Gentiles have been accustomed to revere; and the Greek translations which the Christian has preserved during the centuries in which Hebrew was neglected by him, come forth as a check upon the Hebrew books which have been in the keeping of the Masoretes. The substantial oneness of the books, ascertained eventually by comparison, shows that they are no novel invention of either Jew or Gentile.

The inquirer will, however, find if his researches are continued, that additional confirmation of the same general statements is at hand. Dr. Davidson will tell him of a manuscript in the library of St. Marks at Venice containing a Greek version of various books in the Old Testament, *viz.* the Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, the Lamentations of Jeremiah, and Daniel; the internal character of which shows that it was made directly from the Hebrew, it being, as he says, "slavishly literal, word for word of the original being rendered into Attic Greek."

He will read also of the Old Syriac version called the Peshito. "The particular age of this translation is uncertain, though all admit that it is very ancient. Its antiquity is involved in obscurity. The first writer who refers to it," says our author, "is Ephraem the Syrian, who died in 376, A.D. At the time he wrote it was current in the Syrian churches. He had it before him as the basis of his commentaries or scholia on the Bible. He refers to it by the title of *our version* showing that it was the authorised church version of

the Syrian Christians." . . . "According to the statements of Ephraem and Bar Hebraeus it was made from the original Hebrew. This indeed is obvious to any one who reads it. It adheres closely to the original, reproducing it both faithfully and literally. In point of fidelity it is the best of all the ancient versions. Its renderings are generally happy, free from paraphrastic circumlocutions on the one hand and bald literality on the other." . . . "The Peshito contains all the canonical books of the Old Testament. It did not originally comprehend the apocryphal books; for we learn that the apocryphal additions to Daniel were wanting in the time of Ephraem, as also the book of Maccabees. In like manner Pococke, who examined manuscripts of the version, formed the same conclusion from the subscriptions belonging to them. Yet most of the apocryphal books were translated into Syriac out of the Greek *very early*; for Ephraem cites them, but without reckoning them canonical."

There are ancient Arabic translations also, but it is generally supposed that they are all later than the Mohammedan era, when, after the conquests of the Saracens, Arabic became the vernacular language of Christian countries, and translations were consequently required." There is little historical proof of the existence of such versions before the time of Mohammed; though the Christian religion was early preached in Arabia, and worshipping societies formed who professed to believe its divine authority. The first translation of any part of the Bible was made by Warka the son of Naufel, who died three years after Mohammed set forth his claim to prophecy."

It cannot be necessary to proceed further in this direction. If it were, we might advert to the Targums, or Chaldee paraphrases, made after the return from Babylon for the use of those who

had become estranged in a greater or less degree from the language of their ancestors, and to the Samaritan version of the Pentateuch, the date of which is assigned by critics to the second century. Information respecting these may be obtained from Dr. Davidson's first volume, or from other works of the same character. The evidence to which we have referred above must however be sufficient for any candid inquirer. If he avail himself of the information on these subjects which is afforded by this one book he will see that it is perfectly absurd to entertain a doubt of the antiquity of the Old Testament scriptures. Yet, if his first question be answered satisfactorily, there are others which he may be inclined to propose; but both time and space forbid our entering on them now. For one month at least, we must defer attention to them, as well as any critical remarks on Dr. Davidson's performance, which is one of the most recent productions of the Edinburgh press.

The Successful Merchant: Sketches of the Life of Mr. Samuel Budgett, late of Kingswood Hill. By WILLIAM ARTHUR, A.M., Author of "*A Mission to the Mysore*," &c. London: Hamilton, Adams, and Co., Paternoster Row. 1852. Pp. 392.

Healthy Religion Exemplified in the Life of the late Mr. Andrew Jack, of Edinburgh. A Memoir. By the Rev. PETER LORIMER, Professor of Theology and Biblical Literature in the English Presbyterian College, London. Edinburgh: W. Whyte and Co. London: Hamilton, Adams, and Co. 1852. Pp. 284.

Life of Dr. John Reid, late Chandos Professor of Anatomy and Medicine in the University of St. Andrews. By GEORGE WILSON, M.D., Author of the "*Life and Works of the Hon. Henry Cavendish*." Edinburgh: Sutherland and Knox. London: Simpkin, Marshall, and Co. 1852. Pp. 316

THESE are three books which all men may read, and be the wiser and better

through having read them. They belong to a class of literature which we much desire to see increased. When so many men of commerce are intent on the acquisition of gain to the entire neglect of their spiritual interests—when so many professional men are captivated by intellectual and scientific studies to the neglect of all preparation for the future world, it is gratifying to know that there *are* business men who believe business may be conducted in the safest and most honourable manner on Christian principles ; and professional men who deem it no discredit to unite with all their pursuits the devout study and practice of divine truth. It is of the highest importance that the memoirs of such men should be carefully and faithfully written. Religious biography has been, for the most part, confined to ministers of the gospel, or such prominent laymen as never can be models for the many. The men whose names and deeds are here perpetuated have left behind them thousands in the same walks as those through which they passed. For such survivors these volumes are published, and we cannot but hope that under the Divine blessing they will prove extensively useful, especially to that large class of young men now entering on the stage of commercial and professional action.

"The Successful Merchant," is what it professes to be, "a book for the busy." It is the life of a man whose tact, industry, punctuality, decision, honesty, kindness, and godliness, place him in the first list of business men. It is written with that vivacity of style, that thorough appreciation of the difficulties and dangers—the struggles and triumphs of right-minded commercial men, that artistic skill, and above all, that sincere desire for the welfare of those for whom the author writes as cannot fail to render it a power for great good. Were we disposed to find

fault, we should say, there are too many digressions—there is too much preaching, and too great a display of "fine writing." In spite of these small blemishes, our advice to all merchants, shopkeepers, and young men who wish "to make the best of both worlds," is to secure and *read* this volume.

"Healthy Religion" exemplifies the life of a man who was blessed with godly parents—who commenced a religious career in youth—who rose by pains and prayer to some eminence in his worldly calling—who became greatly useful as a sabbath school teacher, a visitor of the sick, a friend of city missions, a church officer, and an active Christian philanthropist, and who closed his valuable life by falling asleep in Jesus, on the 21st of February, 1851. The volume is not written with so much vigour and pictorial power as "The Successful Merchant." It errs precisely on the other extreme of Mr. Arthur's work ; but may nevertheless be read with interest and advantage.

Dr. Reid, whose life is written by a gentleman of his own profession, was a man of close observation, diligent research, sound judgment, and extensive acquaintance with the several branches of his profession. In his late years he was also a devout and an humble Christian. Dr. Wilson, his biographer, is in many respects (and not least in the last) his counterpart ; and has in this memoir presented a highly interesting and instructive volume to all persons, chiefly those of his own order. It is for a lamentation that so few medical men live under the influence of vital Christianity. Entering our families as they do, when our hearts are smitten and tender, they have above all men opportunities for producing spiritual impression. There can be no greater blessing to a neighbourhood than a Christian physician. May the number of such be increased a thousand fold !

BRIEF NOTICES.

The Family Bible newly Opened; with Uncle Goodwin's Account of it. By JEFFREYS TAYLOR, Author of "*A Glance at the Globe*," "*The Young Islanders*," &c. &c. *The Frontispiece from a Drawing by John Gilbert.* London: Grant and Griffith. 1853. Pp. 384.

During the last twenty or thirty years, Mr. Jeffreys Taylor has shown extraordinary talent for the production of books adapted at once to delight and instruct the rising generation. But alas! man is altogether vanity. Mr. Isaac Taylor announces in a prefatory address that almost immediately after the completion of this volume, and while it was passing through the press, his brother had a seizure of so alarming a kind as to preclude the hope that he will ever resume his pen. "He still lingers a sufferer under this malady; but his mind is accessible to any cheering assurance which may reach him, that in thus closing his literary course, he has not laboured in vain." In these circumstances, it would afford us great satisfaction to know that he derived any pleasure from the statement of our opinion that this volume is every way worthy of the reputation which he had previously earned, and that it is well adapted to cherish the attachment of its readers to the sacred pages, and assist them in their studies of those oracles which we trust will continue to prove consolatory to him in "the days of darkness," should they be many.

Boys of the Bible; consisting of Descriptions and Dialogues. London: Simpkin, Marshall, and Co. Square Svo. Pp. 192. Cloth, gilt.

Happening to arrive during the editor's absence in Ireland, this book did not receive that degree of attention which it would have had at another time; but it is quite seasonable to say this month that it is a very suitable present for boys, being a remarkably handsome volume, and containing much biblical matter both in poetry and prose that cannot fail to interest the young.

Hints on Church Government, from the Experience of above Half a Century. By WILLIAM INNES. Elder Street Chapel.

More than forty years have elapsed since the respected author relinquished his position in the Scottish establishment and became a baptist pastor. Having had opportunities to compare the advantages and disadvantages of different ecclesiastical systems, and to observe irregularities in the manner in which they have been administered, he leaves these pages as a legacy to all Christian churches. His conciliatory spirit will naturally give weight to his counsels, some specimens of which may be found in a preceding sheet.

Repose and Re-union. A Sermon occasioned by the Death of Joseph Fletcher, Esq., of Tottenham. With the Address delivered at the Interment. By JOHN COX, Minister of the Gospel, Woolwich. London: Ward and Co. 16mo., pp. 80.

To the numerous friends of the late Mr. Fletcher we earnestly commend this discourse, as a suitable memorial of him from the pen of one whose intimacy he valued, and to whose ministry he was strongly attached. It is adapted not so much to eulogize the dead as give a profitable direction to the thoughts of survivors.

The Mighty Fallen! A Tribute to the Memory of Arthur, Duke of Wellington: A Sermon, preached at Trevor Chapel, Brompton, on Lord's Day Evening, Nov. 21, 1852. By JOHN MORISON, D.D., LL.D., Minister of Trevor Chapel. London: Ward and Co. 16mo., pp. 29.

Having begun the perusal of sermons on this subject which we did not think it worth while to finish, it was not our intention to try any more; but personal considerations having induced us to read this, we are happy to say that it is more to our taste than most of those which we had seen previously. Dr. Morison's estimate of the late Commander-in-Chief is apparently higher than our own; but it is from the true Christian standing-point that he looks at both the past history and the present condition of the deceased warrior. The discourse was well adapted to impress those who heard it with a deep sense of their responsibility to the Supreme Ruler, and their need of those spiritual endowments without which none can be prepared for entrance into the world of spirits.

The Hiding Place: or, the Sinner found in Christ. By the Rev. JOHN MACFARLANE, LL.D., Glasgow. Author of "*The Night Lamp*," "*The Mountains of the Bible*," &c. &c. London: Nisbet and Co. 12mo. Pp. xii. 370.

The author's object in writing and publishing this volume, he tells us, is "to put before the reader such a simple and comprehensive view of the way to the Father by Jesus Christ, that if he be at all in earnest about his soul's salvation, he must rise from the perusal, if not convinced and converted, at least in no doubt of the place where, and the manner in which lost sinners are to be delivered from the wrath to come." With this view he directs attention to many of the principal titles given to our Lord in the Old Testament scriptures, and to objects which were named in reference to his manifestations; as, for example, Jehovah Tsidkenu, the Lord our Righteousness,—Jehovah Rophi, the Lord our

Healer,—Jehovah Shalom, the Lord our Peace—Jehovah Nissi, the Lord my banner. There is sufficient originality in the plan to render the work interesting, and its tendency is decidedly evangelical.

The American Pulpit. Sermons by the most Eminent American Divines. Edinburgh: T. and T. Clark, 38, George Street. London: Hamilton, Adams, and Co.; Simpkin and Co. 1852. 8vo., pp. 334.

This volume may be regarded as a fair specimen of American Preaching; but it confirms our settled conviction, that in some of the chief qualities of useful preaching—preaching interesting, instructive, and impressive—we in this country have the decided advantage. We are rather surprised to find the baptists of America are not represented in this collection of sermons; especially when we consider that our denomination is perhaps the most numerous and powerful in the States, and that Dr. Williams of New York is among American preachers as Adino the Ezrite among David's first three mighty men. We think it proper to state, for the benefit of any of our readers who may have on their library shelves the "American National Preacher," and the "Princeton Pulpit," that the sermons before us are, for the most part, reprints from those works.

Horæ Biblicæ Sabbaticæ. Sabbath Scripture Readings by the late THOMAS CHALMERS, D.D., LL.D. In two Volumes. Vol. II. Edinburgh: Constable. London: Hamilton and Co. 12mo., pp. 409.

The latest recorded meditations of the venerable writer are contained in this volume, some of them bearing date May, 1847, the month in which he ceased to dwell among us. The subjects extend from Genesis i. to 2 Kings xi.

The Unseen Hand; or Episodes in an Eventful Life. By the Rev. STOPFORD J. RAM, M.A. Bath: Binns and Goodwin. London: Whittaker and Co.; Hamilton and Co. 1852. Pp. 277.

The reader's interest in this book will increase as he proceeds in its perusal. A little prosianness at first will give place to subsequent passages "eventful" enough. The principal hero is one Henry Carlton whose career is guided by "The Unseen Hand" from the time of his entering upon his studies at Cambridge, until he marries Florence Moultrie and settles down as a country clergyman in the south of England. The author is evidently an amiable Christian, and has succeeded in infusing much of his spirit into this volume; though we confess we can scarcely see why such a volume should be written. It may not do any harm; but our hope as to any good it will effect is very faint. Like all the works published by Binns and Goodwin it is "got up" in beautiful style.

The Eclectic Review. December, 1852. London: 8vo. Price 1s. 6d.

Among the very able articles in this number there is one to which many of our friends will

probably be glad that their attention should be directed. It is a full investigation of the controversy to which Mrs. Beecher Stowe's popular tale, entitled *Uncle Tom's Cabin*, has given rise, including a review of several American works of fiction which have been published to counteract it. Both in temper and in energy this critique is worthy of the best days of the Eclectic: the absurdity of those attempts which are perpetually made to palliate the atrocities of American slavery by reference to the condition of English and Irish labourers is especially well exposed.

Prisoners of Hope: being Letters from Florence, Relative to the Persecution of Francesco and Rosa Madiati, sentenced to Solitary Confinement and Hard Labour, for Reading the Word of God, and Professing the Gospel of Jesus Christ. Edited, with an Introduction, by S. P. TREGELLES, LL.D. With an Abstract of the Trial. Second Edition, with an Appendix of Recent Information. London: Partridge and Oakley. 12mo., pp. xii. 206.

It will be pleasant to many readers to become possessed of an account of the Florentine sufferers for the truth so full and so trustworthy as that which Dr. Tregelles has furnished.

The Australian Emigrant's Manual; or a Guide to the Gold Colonies of New South Wales and Port Philip. By JOHN DUNMORE LANG, D.D. Recently one of the Members of the Legislative Council of New South Wales for the City of Sydney, and formerly one of the Members for Port Philip. London: Partridge and Oakley. 16mo., Pp. xvi. 93.

Much information interesting to persons who are going to Australia, or who are doubtful whether to go or not, is compressed into a small compass in these pages. It is evident, however, that the publication is intended to subserve political purposes. Whether Dr. Lang's views on these subjects are sound or fallacious, we are perhaps not competent to decide. If we were compelled to give an opinion we should say that some of them appear to us to be delusive.

The Privileges and Obligations of Church Membership. A Circular Letter, Originally addressed to the Churches composing the Association of Baptists; now affectionately dedicated to the Churches of God generally. By G. WYARD. London: Briscoe, Banner Street. Sold also at 39, Hart Street, Bloomsbury.

By "the Association of Baptists," it appears that the author intends the London Strict Baptist Association. So many Associations belong to our body that to call any one of them the Association of Baptists must be an oversight. When we read also of a company of believers "who have been baptized by immersion," we are inclined to ask whether he thinks that believers can be baptized any other way than by immersion? Our decided opinion is that a believer who has not been immersed has not been baptized, and we should as readily speak of dipping by immersion as of baptizing

by immersion. What our brother publishes is sufficiently good to lead us to wish that he should always be careful to express his meaning exactly.

Passing Thoughts. By CHARLOTTE ELIZABETH. Fourth Edition. London: Houlston and Stoneman, Paternoster Row. Fcap. 8vo. Pp. 150.

We cannot honestly advise our friends to spend either money or time upon this volume, though the paper, the type, and the ink are all excellent.

The Claremont Tales; or Illustrations of the Beatitudes. Edinburgh: Gall and Inglis, 38, North Bridge. Pp. 112.

We never remember reading a more instructive and interesting book for children than "The Claremont Tales." In a series of beautiful stories the great truths of practical Christianity are brought down to the understanding of youthful minds, and are presented in such a form as to enlist the imagination and sympathy of all who read. To all parents and teachers of the young we commend this little volume as a most appropriate present at this season of the year.

The Law of the Sabbath, Religious and Political. By JOSIAH CONDER. A New and Revised Edition, with Prefatory Remarks, Reprinted from the *Patriot Newspaper*. London: Patriot Office, 3, Bolt Court, Fleet Street. 8vo., pp. 32.

Though we do not agree with every thing in this pamphlet, it will be found deserving of the perusal of all who wish to understand thoroughly the subject to which it refers.

The Rose Bud: A Christian Gift to the Young. London: R. T. S. 1853. Square 16mo., pp. 250.

Short Stories for Children, with elegant embellishments.

Monthly Series. Lives of the Popes. From the Romanist Reaction to Pope Pius IX. A.D. 1605--1852. Part IV. R. T. S. Pp. 192.

Two shillings will be well spent if laid out on the Four Parts of which this constitutes the concluding one.

RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

On the Temptations to Error in Connection with the Study of Theology at the Present Time. An Address delivered at the opening of the Session of the Congregational Theological Institution at Glasgow, in September, 1852. By ALEXANDER THOMSON, A.M., Professor of Biblical Literature. Published by request of the Students. Glasgow: G. Gallie, 16mo., pp. 40.

The Christian Casket; Containing Scriptural Cautions for Seasons of Temptation, and Scriptural Comfort for Times of Trial. London: Partridge and Oakley. Square 32mo., pp. 40.

Glimpses of the Christian Life. A Sermon preached at Eynsford Chapel, Kent, on Sunday Morning, December 5th, 1852. Occasioned by the lamented death of the late Mr. John Rogers, of Fooks Cray, Kent. By J. WHITTEMORE. Published by request. London: Richard Baynes. 16mo., pp. 32.

How to Make Money. By a Tradesman.
How to Invest Money. By HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin." London: Arthur Hall and Co. 32mo., pp. 48.

Uncle Tom's Cabin; or the History of a Christian Slave. By HARRIET BEECHER STOWE. With Twelve Illustrations on Wood, Designed by Anelay, and Engraved by Johnston. London: Partridge and Oakley. 12mo. pp. xii., 275.

The Sunday School Teacher's Class Register and Diary for 1853. London: S. S. U. Cloth, 1s. 4d.

The Sunday School Teacher's Class Register for 1853. 12mo. Price 4d.

Notes on the Scripture Lessons for 1852. London: S. S. U. 12mo., cloth boards. Price 1s. 4d.

The Union Magazine for Sunday School Teachers. Vol. IX., 1852. London: S. S. U. 12mo., pp. 548. Price 2s. 6d.

The Bible Class Magazine. Vol. V., 1852. London: S. S. U. 12mo., pp. 332. Price 1s. 6d.

The Eclectic Review, December, 1852. Contents: I. Flourens on Geoffroy Saint Hillaire and Philosophic Anatomy. II. The Papacy; its History and Genius. III. The Great Salt Lake and the Mormons. IV. Life and Letters of Judge Story. V. History of the Council of Trent. VI. Uncle Tom's Cabin and its Opponents. VII. Pastoral Theology: Power in the Pulpit. London: 8vo. pp. 140. Price 1s. 6d.

The Christian Treasury; Containing Contributions from Ministers and Members of Various Evangelical Denominations. December, 1852. Edinburgh: 8vo. pp. 46. Price 5d.

The Teacher's Offering for 1852. London: Ward and Co. 24mo., pp. 344.

The Baptist Children's Magazine, and Youth's Missionary Repository. Vol. II. New Series. London: Piper, Brothers, and Co. Square 24mo.

The Baptist Children's Magazine and Youth's Missionary Repository. January, 1853. London: pp. 32. Price one Penny.

The Child's Own Magazine, 1852. London: S.S.U.

The Child's Companion and Juvenile Instructor. New Series, 1852. London: R. T. S. 16mo. pp. 380.

INTELLIGENCE.

AMERICA.

ROMANIST MISSIONARIES.

The great exertions made, and the still greater exertions desired for the promotion of Popery in the United States are adverted to by the American correspondent of the Irish Ultramontane paper, the Tablet, in the following terms :—

“There is a great want of priests almost in every part of America. With a clergy sufficiently numerous and zealous (like those with whom she is blessed) the wandering millions of this vast continent, now tossed about by every wind of doctrine, no matter how absurd, would soon be brought into the fold of Christ. What a pity that many of the young Levites, now crowding the various colleges and ecclesiastical seminaries in Ireland, do not come here, where they would find a hearty welcome from a kind, generous, and warm-hearted people, where they would find an extensive field for their zeal no matter how burning, and sufficient labour for their Irish energies. Ireland deserves much for the numerous missionaries whom she has sent here, many of whom fill places of the highest dignity in the church; but she could and can send thousands instead of hundreds. I am convinced the pious and charitable catholics of Ireland, if they properly understood the pressing wants of the American church, would double their contributions to that most meritorious institution, All Hallows, from which so many good missionaries have come here.

“The Society of the Propagation of the Faith is doing a great deal for America, and it is delightful to perceive that poor, persecuted Ireland is generously contributing to that most meritorious institution. During the present month some young clergymen have arrived here; but what are a few compared with the emigrants, who now number at least two hundred thousand annually! The prelates, at the late National Council, have in their letter to the society at Lyons estimated the emigrants coming from Europe at two hundred thousand annually, for whose spiritual, and in many instances, corporal existence, they have to provide.”

AFRICA.

SIERRA LEONE.

There are two baptist churches in this colony, which were formed about sixty years

ago, and which now number 136 members. Our friend Mr. Nicholson of Lydney, having long felt a peculiar interest in them, and wishing to open some communication with them, addressed a letter about two years ago “To the Minister of the Baptist church, Sierra Leone,” and had a satisfactory reply. Soon afterwards he received another letter by Mr. J. B. Elliott, an intelligent and well-educated negro gentleman residing in the colony, whom he met in London, and who gave him a good account of the baptist minister, Mr. Weeks, and of the church under his care. Mr. Nicholson sent out a box of books by Mr. Elliott, on his return, and received a few days ago a letter, with a sight of which he has favoured us, suggesting that portions of it may interest the readers of the “Baptist Magazine,” and be the means of leading to a further acquaintance with our African brethren. It is dated Nov. 18, 1852, and signed “J. W. Weeks, Pastor of the First Baptist Church at Sierra Leone, Bawdon Street.”

“I have the pleasure to acknowledge the receipt of a box, containing sundry books, from the hand of Mr. J. B. Elliott, landed *ex* British Empire, which he tells me is sent out by you for the use of our churches here, for which we beg to return our humble and sincere thanks.

“I have also the pleasure to inform you, for the information of the baptist church at Lydney, Gloucestershire, as well as for all the other baptist churches in England, that the gospel of Jesus Christ has commenced to shine upon the two baptist churches which were planted here about sixty years ago. Indeed, it has been for many years since I ever witnessed so great a revival in our churches. Sinners coming to hear and see who will preach, and ere the service closes we find them bowing the knee to God for pardon through his dear son Jesus Christ. Numbers of our ignorant brethren are crying out for mercy from God through our Lord Jesus Christ. It affords me greater pleasure to inform you, that on Sunday, 3rd of October, 1852, I baptized by immersion two female and five male candidates, one of which (the male candidate) was a local preacher of the methodist chapel in this place, but was convinced that baptism by immersion was necessary to be obeyed by all who believe in the Saviour; and who was not ashamed to forsake all church relationship, to obey the command of Christ. Also on Sunday, the

7th November, I baptized seven female and six male candidates, and since then two females have been received as candidates for baptism.

"By this you will perceive, my dear brother, that the Lord is carrying on his glorious work in this part of His vineyard. Our Sunday school, I am happy to inform you, is going on with great success, only we are short of books, such as Bibles, Testaments, Watts's and Rippon's Hymn Books, Divine and Moral Songs, First, Second, and Third Class Books, spelling books, primers, alphabetical cards, cards from two letters to three syllables, Teacher's Guide for Sunday School, Baptist Catechism, 12 medium size reference bibles for the brethren.

"I also would strongly beg that as many 'Scripture Guides to Baptism' as could be got up be sent us. I think in the absence of such a book, amongst such unlearned Africans as we are, has been the great cause why baptism after believing has been disregarded and crushed.

"Dear brother, we are determined through God's assistance, to pray for the increase of the church, as well also for the opening the eyes of our dear native brethren to the necessity of obeying Christ in all things."

EUROPE.

GERMANY.

The following is an extract from the minutes of the Baptist Association Meeting for north-west Germany:—

The moderator gave a summary of what has happened in the grand duchy of Oldenburg since the beginning of our mission there. He compared the former state of the country with the present. The most open estrangement from God reigned every where among the masses, so that a person could hardly be found who loved the Lord, and when the bible society was formed here it encountered the greatest opposition. When our mission in Oldenburg made its first weak beginning, those who would advance the cause of God and their hearers had not only to endure the reproach of Christ but to suffer the loss of their goods. Now we look upon 400 disciples of Christ in this dark land, who have devoted heart and life to their crucified and risen Lord. These are members of our churches, but many have heard the word of life, and it is to them a savour of life unto life, though they have not yet received baptism. Appearances justify the hope that a considerable number will seek the Lord, and join themselves to his people. But it is not on account of Oldenburg alone that we should praise our God, the whole of the north-western association may be spoken of

as flourishing, and affording good hope for the extension of Christ's kingdom.

Herr O. Friedemann writes from Breslau (Aug. 3rd), detailing the annoyances to which he and some of the members of the church there have been exposed from the police, stimulated to increased activity by the Jesuit missionaries in the neighbourhood.

He encloses a letter from a friend, showing that the vexatious interference of the authorities affects not only the baptists, but those who will associate with them and show them kindness. The writer of the letter, not himself a baptist, says:—

"The persecution has become so violent that I am obliged to leave N—. This is brought about especially through the Jesuits, who have preached openly against you, as anabaptists, describing you as a very dangerous sect, which must be extirpated, and whose members must not be tolerated wherever they are found. As I have always esteemed you highly, and still do, I too had soon to feel the rod. I had notice to quit my house, so that I had soon to move, and I was further told that, whatever efforts I might make, I should not be able to procure another house in N—. Thank God, just as all hope was forsaking me, I did find a dwelling for a few months. He who directs everything has thus shown me how he will provide a way of escape.

"But my employment has also been taken away from me. The earl, although inclined to evangelical sentiments, still holds by the Roman Catholic faith, and he has made quite a stir among the people, saying, 'as S— belongs to the baptists I will give him nothing more to do.' The people think something dreadful must happen to me, since the earl thus deprives me of work. But can I on that account deny the Lord, or that which I have acknowledged to be true? Could you get me an introduction to the manufactory at A—? If not, I will pray to the Lord to guide me according to his will in his mercy and goodness. Perhaps he will permit me to gain my living where the gospel is preached.

"Do not write to me by post; they know your seal, and it would only cause fresh trouble."

HOME.

LONG PRESTON.

Mr. Hogg, late of Annley, near Leeds, having accepted the unanimous and cordial invitation to the pastorate of the baptist church at Long Preston, commenced his stated labours among the people on Lord's day, July 25, 1852.

BRIDLINGTON, YORKSHIRE.

The Rev. J. W. Morgan, of Caerwent, Monmouthshire, has accepted a cordial invitation to become pastor of the baptist church in this town, and entered on his labours on the first sabbath in December. We trust our brother's labours will be as largely blessed here as they have been in the other spheres where he has been employed for God.

YARMOUTH.

The old baptist church, Great Yarmouth, has given a unanimous invitation to the Rev. Josiah Green, of Zion Chapel, Tenterden, Kent, to become their pastor, which he has accepted, intending to commence his stated labours on the first Lord's day in the new year.

HANSERD KNOLLYS SOCIETY.

Seven volumes have already been delivered to the subscribers; one remains to be delivered in order to complete the fourth issue. The three volumes with which it is proposed to complete this series are a volume of early Confessions of Faith of the Baptist Churches of this country, with some other important illustrative and historical documents, and two volumes in continuation and completion of the Martyrology. The early volumes of the series are now out of print. No allowance was made, however, in estimating the cost of their production, for fluctuation in the subscription list, so that the diminution in the last list has disabled the council from proceeding to press with the eighth volume. The Council therefore propose to the subscribers, in order to close the series with the volumes indicated, that the fifth subscription shall be *twelve shillings and sixpence*. Mr. Underhill, to whom they are already indebted for so much gratuitous editorial labour, has undertaken to edit these volumes. They are so far advanced in preparation that he considers he can promise the subscribers that the three volumes will be ready for delivery by the end of the year 1853. To save expense of carriage, the three volumes will be forwarded together to the subscribers' address.

LONDON MATERNAL ASSOCIATION.

The meetings of the Association are held on the first Friday of every month at three o'clock, and are always open to ladies from the country and the wives of missionaries. Ladies forming local associations either in town or country, are requested to open a correspondence with the London Maternal Association. Communications may be addressed to

Mrs. Reed, Cambridge Heath, Hackney.
Mrs. Matheson, 1, Barnesbury Street, Islington.

Mrs. Meredith, 3, Durham Place, Lambeth.
Mrs. Haddon, 10, St. Paul's Road, Camden Town.

The regular meetings for 1853, will be held at the vestry of New Broad Street Chapel, Bishopsgate.

Subjects for Conference.

Wednesday, January 12th, at half-past 11 o'clock. Address to children by the Rev. William Walters.

Friday, February 4th, 3 o'clock. What is included in Christian education!

Friday, March 4th, 3 o'clock. How may we most successfully guard our children against the evil habit of exaggeration?

Friday, April 1st, 3 o'clock. How should early discipline be administered?

Friday, May 6th, 3 o'clock. Discouragements connected with Maternal Associations, and how to meet them.

Friday, June 3rd, 3 o'clock. What are the best means to adopt in training timid and sensitive children.

Friday, July 1st, meeting postponed.

Friday, August 5th, 3 o'clock. The trials of domestic life, and how they may be turned to a good account.

Friday, September 2nd, 3 o'clock. Effects of parental partiality in the family of David.

Friday, October 7th, 3 o'clock. The principles by which we should be governed in regard to our own dress, and the dress of our children.

Friday, November 4th, 3 o'clock. The study of history as a means of moral improvement.

Friday, December 2nd, 3 o'clock. The duty and importance of superintending the morning and evening exercises of little children in order to form devotional habits.

MEMORIAL FROM THE WOMEN OF ENGLAND TO THE WOMEN OF THE UNITED STATES.

The Duchess of Sutherland having invited a select party of ladies to meet at Stafford House to consider the expediency of addressing a memorial from the women of England to the women of the United States, on the subject of slavery, the ladies whose names follow assembled there for that purpose on the 26th of November. The Duchesses of Sutherland, Bedford, and Argyll; the Countess of Shaftesbury, Lady Constance Grosvenor, Viscountess Palmerston, Lady Dover, Lady Cowley, Lady Ruthven, Lady Belhaven, Honourable Mrs. Montague Villiers, Honourable Mrs. Kinnaird, the Lady Mayoress, Lady Trevelyan, Lady Parke, Miss Parke, Mrs. Owen, Mrs. Carpenter, Mrs. Buxton, Miss Buxton, Mrs. John Simon, Mrs. Proctor, Mrs. Biancey, Mrs. Holland, Mrs. Steane, Mrs. John Buller, Mrs. R. D. Grainger, Mrs. Sutherland, Mrs. Mary Howitt, Mrs. Hawes, Mrs. Dicey, Miss

Trevelyan, Mrs. Millman, Miss Taylor, Mrs. Macaulay, Mrs. Robson.

The Duchess of Sutherland then read the following paper:—

"Perhaps I may be allowed to state the objects for which this meeting has been called together. But very few words will be required, as all, I am sure, assembled here must have heard and read much of the moral and physical suffering inflicted on the race of negroes and their descendants by the system of slavery prevalent in many of the United States of America. Founded on such information a proposition appeared, a short time ago, in several of the newspapers, that the women of England should express to the women of America the strong feeling they entertained on the question, and earnestly request their aid to abolish, or at least to mitigate, so enormous an evil. The draft of an address accompanied the proposition, and it is intended to offer that address for your adoption. I will now read it to you:—

The affectionate and Christian Address of many
Thousands of the Women of England to
their Sisters, the Women of the United
States of America.

A common origin, a common faith, and, we sincerely believe, a common cause, urge us, at the present moment, to address you on the subject of that system of negro slavery which still prevails so extensively, and, even under kindly-disposed masters, with such frightful results, in many of the vast regions of the western world.

We will not dwell on the ordinary topics—on the progress of civilization, on the advancement of freedom everywhere, on the rights and requirements of the nineteenth century; but we appeal to you very seriously to reflect, and to ask counsel of God, how far such a state of things is in accordance with His Holy Word, the inalienable rights of immortal souls, and the pure and merciful spirit of the Christian religion,

We do not shut our eyes to the difficulties. nay the dangers, that might beset the immediate abolition of that long-established system; we see and admit the necessity of preparation for so great an event; but, in speaking of indispensable preliminaries, we cannot be silent on those laws of your country which, in direct contravention of God's own law, "instituted in the time of man's innocency," deny, in effect, to the slave the sanctity of marriage, with all its joys, rights, and obligations; which separate, at the will of the master, the wife from the husband, and the children from the parents. Nor can we be silent on that awful system which, either by statute or by custom, interdicts

to any race of man, or any portion of the human family, education in the truths of the gospel and the ordinances of Christianity.

A remedy applied to these two evils alone would commence the amelioration of their sad condition. We appeal, then, to you as sisters, as wives, and as mothers, to raise your voices to your fellow-citizens, and your prayers to God, for the removal of this affliction from the Christian world. We do not say these things in a spirit of self-complacency, as though our nation were free from the guilt it perceives in others. We acknowledge, with grief and shame, our heavy share in this great sin. We acknowledge that our forefathers introduced, nay compelled, the adoption of slavery in those mighty colonies. We humbly confess it before Almighty God; and it is because we so deeply feel, and so unfeignedly avow, our own complicity, that we now venture to implore your aid to wipe away our common crime and our common dishonour.

"There are many reasons why this address should be presented rather by the women than by the men of England. We shall not be suspected of any political motives; all will readily admit that the state of things to which we allude is one peculiarly distressing to our sex; and thus our friendly and earnest interposition will be ascribed altogether to domestic, and, in no respect, to national feelings. We shall propose to form a committee for the purpose of collecting signatures to the address, and of transmitting it, when complete, to the United States. As a general committee would be too large for the transaction of the daily business, we shall propose a sub-committee to report from time to time to the general committee; but there is every reason to hope that the whole matter may be terminated in a short space of time.

"It only remains for me to acknowledge the kindness with which you have acceded to my request in attending here this day. I hope and believe that our effort, under God's blessing, will not be without some happy results; but whether it succeed or whether it fail, no one will deny that we have made an attempt which had, both for its beginning and for its end, 'Glory to God in the highest, on earth peace, and good-will towards men.'"

The memorial was then agreed to, and a sub-committee appointed.

An office was appointed at 13, Clifford Street, Bond Street.

ASSOCIATION.

SOUTHERN.

Twenty-eight churches constitute this body,

of which twenty-three only forwarded the usual returns.

Andover.....	M. H. Crofts.
Ashley	A. Sharpe.
Beaulieu Rails.....	J. B. Burt.
Blackfield Common.....	R. Bennet.
Downton	J. T. Collier.
Ebenezer	J. Neave.
	G. Arnot.
Forton	J. Smedmore.
Hedge End	J. Oughton.
Landport	C. Cakebread.
Lockerly	
Longparish	J. Ewence.
Lymington	J. Millard.
	J. Martin.
Ludgershall	J. Mead.
Milford	J. V. Gill.
Newport	W. Jones.
Niton	J. C. Green.
Parley.....	J. Pulman.
Portsea	C. Room.
Poole.....	S. Bulgin.
Poulner	W. Brown.
Romsey	P. Griffiths.
Ryde	D. Watson.
St. Paul's, Southampton.	S. Cox.
Salisbury	J. W. Todd.
Southampton, 1st church.	
Do., 2nd church	A. McLaren.
Whitechurch	T. Morris.
Winchester	J. Bugby.

The annual meeting was held at Whitechurch, June 1st and 2nd, 1852, under the presidency of Mr. Crofts. Mr. Morris was re-appointed secretary. The circular letter prepared by Mr. Todd was adopted, but is not yet in print. Messrs. Bulgin and Green were the preachers.

Statistics.

Received by profession	101
Received by letter	27
Restored	5
	— 133
Removed by death	42
Dismissed	41
Excluded	9
Withdrawn	15
	— 107

Clear increase in 23 churches.....	28
Total number of members in ditto ...	2504
Sunday scholars	2860
Village Stations.....	13

It was arranged that the next meeting should be held on the first Tuesday and Wednesday in June, 1853, at Ryde.

RECENT DEATHS.

REV. JOSEPH TYSO.

Died, November 30th, 1852, the Rev. J. Tyso, pastor of the first baptist church, Wallingford. He was born at Thurleigh, in Bedfordshire, in 1774. Of the precise period of his conversion no record is preserved, but it is ascertained that he was baptized with thirteen other persons in 1798, by the Rev. Mr. Stephens at Colchester, where he then resided, and where he first engaged in the proclamation of the gospel. The church approving his gifts as a candidate for the

work of the ministry, he was admitted to the privileges of the Baptist College, Bristol, 1799. In 1803 he left Bristol, and was ordained pastor of the baptist church at Helston, whence he removed to Watchet, in 1806, and continued there eleven years. During twelve months he preached at King's Street chapel, Bristol, from which place he received an invitation to preside over the church at Thames Street, Wallingford, on which station he entered in the year 1811. In this place the blessing of the Lord greatly attended his labours, and the congregation much increased, so that in 1831 it became necessary to considerably enlarge the chapel. Here he continued to administer the word of life, until January, 1848, when he was suddenly seized with a malady which so seriously affected his mental and corporeal powers that he was induced to tender his resignation of the pastorate in May of the same year.

From this period he very seldom preached, but as far as his debility permitted, evinced his attachment to the house of God, and assisted both at meetings for prayer, and at the celebration of the Lord's supper.

His love for the word of God was very great, which became increasingly manifest, toward the close of life, the bible being his constant companion and almost his only book for many months previous to his decease, and when unable longer to read himself, would engage the kindness of a relation or friend to read it to him.

He was constant in prayer. Seldom did a waking hour pass, either day or night, but he called on God, audibly employing the words of David, "O God, thou art my God, early will I seek thee," and using in the same way the devotional language of other sacred writers.

The last weeks of his life were spent in great quietude. He conversed but little, through the debility with which he had to contend, but the frequent expressions of trust in God that escaped him sufficiently indicated the sacred peace which he enjoyed.

There were a few seasons in which he appeared to be painfully impressed with a sense of his unworthiness, and the shadow as of a death cloud seemed to pass over his spirit. Emerging from one such season he repeated the lines, beginning, "Begone unbelief," and in reply to the question, "Cannot you now trust in Christ?" he replied, "To whom shall I go but unto him? His rod and his staff, they comfort me." Reference being made to the promises of God, he said with great emphasis, and with evidently returning cheerfulness, "Oh yes, yes, precious promises."

From this time he discovered a strong desire to depart, frequently repeating the words, "Oh that I may be unclothed! Now, now, lettest thou thy servant depart in peace." "Let me die the death of the righteous."

Two days before his death, as anticipating his dissolution, he shook hands with those around his bed, and pronounced his benediction on them. He seemed cheerful in the prospect before him, and said,—

"I love the incarnate mystery,
And there I fix my heart ;"

adding, "I have fought the good fight, I have finished my course.

His consciousness remained till the last, and his occasional remarks within a few minutes of his departure indicated that he was without pain and happy. Death was attendent with no struggle; without a sigh he fell asleep in Jesus, having recently entered on the seventy-ninth year of his age. Thus he "came to his grave in a full age like as a shock of corn cometh in in his season." Job v. 26.

Our departed brother is known to the public as the author of several writings chiefly on prophetic subjects.

His interment took place on Monday, December 6th, when members of his own and the independent congregation followed as mourners, and a large assembly of persons were present at the grave to testify their affection and respect.

MR. W. DRAWBRIDGE.

Died at Lymington, Hants, September 8th, 1852, Mr. William Drawbridge, greatly esteemed by all who knew him for the sincerity and simplicity of his piety; and as he drew near the eternal world the influence of these two great principles shed a sweet and heavenly brightness over a protracted season of most severe suffering, arising from the character of his disease, which was internal tumour. His living and dying experience was a happy confirmation of the truth—

"The men of grace have found
Glory begun below;
Celestial fruit on earthly ground,
From faith and hope may grow."

His death was improved by the Rev. D. Lloyd from "Mark the perfect man and behold the upright, for the end of that man is peace."

MRS. GEORGE M'ARTHUR.

This dear departed friend was born at Brentford in Middlesex, 1824, of pious parents, who had been many years members of the baptist church in that town. She was consequently favoured with a religious education, which is one of the greatest mercies any can enjoy in their youth. The bible being the book above all others, which she was taught to reverence as the word of God, the revelation of Christ, and the only sure

guide to heaven. It was her privilege always to sit under a gospel ministry, and her constant attendance on the means of grace showed how highly she prized those opportunities, especially the prayer meetings. But every day's experience proves, that external services may be regularly observed while the heart remains far off from God, and the soul continues destitute of vital power. It was not till within the last three years of her life, that Mrs. M'Arthur gave any evidence of a deep impression being made on her mind about "the one thing needful," the salvation of the soul. In a conversation with a friend on her death bed she said, "I have been seeking the Lord these three years, but Satan has been constantly hindering me. When I have entered my closet for communion with God, he has usually tried to frighten me away." These buffetings from the arch enemy of souls no doubt gave her very humbling views of herself before God; and were permitted by One, (no doubt), "that is too wise to err and too good to be unkind," for some very important object which we cannot at present comprehend. But it had a tendency to keep her back from making an earlier profession of love to Christ; and when at last she was proposed for membership with the baptist church at Victoria Street, Windsor, she gave her experience with that degree of modesty and self-mistrustfulness, which must have convinced every one present, that fear as well as faith was exercising her mind to no small degree. However, she was baptized into the name of the Lord Jesus with five others about twelve month's since, and sat down with her recently wedded husband to commemorate the dying love of Christ on the following sabbath. They had been baptized together, but were only permitted to unite in the celebration of the holy supper twice, before sickness and death separated them from all further intercourse upon earth.

She left Windsor for London soon after this interesting meeting, where she hoped to spend many years in the enjoyment of conjugal affection. She attended the ministry of the Rev. C. Stovel, when the weather would permit; but as the distance was great from her residence, she would occasionally be found at Bloomsbury chapel, which was close to her locality. It was one evening when that place of worship was crowded she got very warm, and while going home, the rain descended in torrents and no kind of conveyance could be obtained. A cold was caught—disease supervened—medical aid was sought—change of air was tried at Slough, Windsor, and Brentford; but death had marked her for his victim. In the house of her eldest brother, at the last named place, she closed her early career. It was hoped for some time, that this being her native air, health might yet be restored. Buoyed up by such anticipations, recovery was still in

prospect and she said to her nurse, "I should like to live a little longer if it were the Lord's will!"—this was resignation to God.

But her sufferings soon became extreme, and the disease made frightful progress, notwithstanding four medical practitioners tried all their skill to restore the functions of nature to a healthy action. Death had struck the fatal arrow, and "there is no discharge in that war." "He will cut me off with pining sickness," said the pious king of Judah, "from day even to night wilt thou make an end of me."

Her mind for a season seemed beclouded; for all her hopes and prospects of a happy matrimonial life were evidently at an end—no small disappointment to blooming youth! She said but little, yet thought the more. Much anxiety was felt by her friends as to the exercises of her soul and the state of her mind. Not that they doubted the reality of her religion, but longed to hear from her own lips some *stronger* expressions of her love to Christ, and faith in his blood. Therefore much prayer was offered on her behalf, and praying breath is never spent in vain, as the following circumstance will clearly prove. A few weeks before her dissolution, she desired to be raised in bed, and to have all her family connections assembled around her; she then gave directions to her husband to read the forty-first chapter of Isaiah, with which he instantly complied, and when he came to the tenth verse, "Fear thou not, for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness," she exclaimed, "There, *that* is the promise which God gave me;" and as he read on, she added, "That is mine also, for," said she "I entered my closet some time since to pray; but Satan tried to frighten me away, and to dismay my soul with the load of my sins; but God came to my rescue with that text, 'Fear thou not, for I am with thee, &c.,' and it has been a comfort to me ever since." She added, "I am glad the Lord has opened my mouth, for my mind has been a long time in darkness; and I was afraid to speak, for Satan told me, that if I said any thing, you would think I had died happy when it was not so. But *now* I feel great pleasure in speaking of his grace and mercy to my soul."

Some days after this, another of those happy seasons of refreshing from the presence of the Lord took place, as related in the following communication. "We have been alternating between hope and fear, but to-day our hopes seem extinguished. We can only bow to the will of God, and say, 'Thy will be done.' She has taken her leave of us individually, which she did very affectionately and feelingly. She seemed to have almost supernatural strength given her for the occasion,

and discovered an amount of Christian feeling and religious intelligence that delighted us all. For nearly two hours she seemed to be under a heavenly influence, and spoke of her own state and experience with surprising power and effect, as also in her address to those around her. After this she sang part of two favourite hymns:—

'Alas, and did my Saviour bleed!'

to the tune of Leicester; and

'Up to the fields where angels lie,'

to the sympathetic melody of Baldock. She requested to be repeated, 'Not all the blood of beasts.' These gracious sentiments coming from her precious but dying lips, produced an emotion of agony and delight all but indescribable. I am quite sure that dearest Lizzie's high conscientiousness is a drawback in the expression of her religious feeling; and this may be mistaken by those who do not thoroughly know her for indifference to the principles themselves. Blessed be God for this merciful interposition of his grace to our dear dying sister and wife." After this her mind became settled and composed, trusting in the Lord. In reply to her pastor's inquiries as to the state of her mind the day or two before she departed this life, she said,

"Poor, weak, and worthless though I am,
I have a rich almighty Friend."

On Him she calmly rested, and with sweet serenity of mind fell asleep in Jesus, on Thursday, August the 26th, 1852. Oh! what a lesson is this for the young and blooming. How soon the lily droops its head! How rapidly the chilling blast scatters the petals of the sweetest rose to the four winds of heaven. "Remember thy Creator in the days of thy youth," was a wise saying of the wisest man. Oh! may the Spirit of the living God seal it home upon the hearts of many, that they may also find a friend in the hour of death and the day of judgment. This painful bereavement was improved by her pastor, at Windsor, before a very large congregation, from Jeremiah xv. 9, "She hath given up the ghost, her sun is gone down while it was yet day." S. L.

Windsor.

MRS. ANN MERRETT.

Died, Nov. 18th, 1852, Mrs. Ann Merrett, the beloved wife of Mr. Thomas Merrett, St. John's Square, Smithfield. She was a sincere and devout believer in Christ, and a most consistent and exemplary Christian. Her parents were both godly persons. Her father being removed in the meridian of life, as the eldest remaining daughter it devolved on her to assist her widowed mother in the business, which she did in a manner most creditable to her. The family attended the ministry of the late venerated but eccentric

Rowland Hill. The gospel early distilled into her soul, like the morning dew, or the rain upon the tender grass. She was drawn to Christ with the cords of love, as with the bands of a man. As soon as Jesus became precious to her own soul, she began to speak of him to others. She was for several years a teacher in the Good Samaritan Sunday School, Shoe Lane, and was a pattern to all teachers in punctuality, devotedness, and regularity of attendance. At this time she had a great desire to be employed in the missionary field, but God had another sphere of duty in reserve for her. In the year 1814 she was married to Mr. Thomas Merrett, from which time the duties of a wife and a mother claimed her time and attention. In these respects also she was an example to women professing godliness. She was of a kind and benevolent turn of mind, and had "the ornament of a meek and quiet spirit, which is in the sight of God of great price." She was "a help meet" to her husband; industrious, neat, prudent, discreet, and economical in the management of her household. She was withal devotional, as her closet regularly testified. She was a fond and affectionate mother, and sought to bring up her children in the nurture and admonition of the Lord. For a long time after her marriage she continued a member of Surrey chapel. She was baptized by the late excellent Joseph Ivimey, in March, 1831, and joined the church at Eagle Street on the occasion of the present pastor, Mr. Overbury, coming in among them. From this time she made herself increasingly useful in connection with the church, and was, until incapacitated by physical and mental causes, a regular and devout attendant on the services of the sanctuary, both on the sabbath and in the week. Her husband having been then for some years, and now for a quarter of a century, an honoured, active, and useful deacon of Eagle Street church, she co-operated cheerfully with him in furthering the cause of Christ, with which they were more immediately connected. She took an especial interest in the Eagle Street Dorcas Society, and for twelve years kept the boxes and the apparel, and visited a large proportion of the cases that were relieved. Generally speaking she was a cheerful Christian; but latterly, as domestic trials and years came upon her, she was subject to fits of deep depression. This was especially the case the last year or year and a half of her life. She wrote "bitter things against herself," and imagined she was forsaken of God, while all who knew her respected and loved her as a dear child of his. But the cloud is now dissipated, and she beholds her adorable Saviour "face to face," whom "she sees for herself and not another." A week's illness only preceded her departure. Before her spirit quitted the clay tenement a ray of heavenly

light broke in upon it, the harbinger of approaching day. "Mercy," she said, "what a sweet word is mercy," and then fell asleep in Jesus. Her mortal remains were buried in Abney Park Cemetery, on the Thursday following her decease. The deacons of the church joined the family in the last tribute of respect; and, her pastor being absent from home, Mr. Peacock, the respected pastor of the church in Spencer Place, Goswell Street, spoke over her grave. On his return, Lord's day morning, Dec. 5th, Mr. Overbury preached a funeral sermon from Phil. i. 21. May the event be sanctified to the bereaved family and friends, and may he who mourns the loss of her who was the faithful and feeling partner of his joys and sorrows for thirty-eight years, experience Jehovah's rod and staff to be his unfailing stay to the end of his pilgrimage!

MR. RICHARD BAYLY.

The subject of this brief notice was born at Folkestone in the county of Kent, on the 22nd of December, 1797, and died at Ramsgate on the evening of November 26th, 1852; thus finishing a course of nearly fifty-five years.

His parents being pious persons, and members of the church of Christ, his mind was early led to the consideration of those great truths which for so many subsequent years he consistently adorned. His earliest and best years were spent at the feet of Jesus, listening to the teachings of him who was the great teacher sent from God. Under these circumstances it is not surprising to find he made an early profession of religion by being baptized in obedience to the command of Christ. After his baptism he joined the church meeting in Zion chapel, which was then in the Countess of Huntingdon's connection. In the year 1829 he was in the providence of God removed to Dover, where he united with the baptist church at Pentside chapel. His ability for general usefulness in the church being soon perceived, he was shortly after elected to the office of deacon, the duties of which he perseveringly attended to until his removal from that town. His daily conduct gave witness that he was always ready to spend and be spent in the service of his Master.

After sustaining the deacon's office at Dover with fidelity for nine years, the hand of God removed him to Ramsgate. At that time the baptist church meeting then in Beulah, but now in Cavendish chapel, was destitute of deacons. Shortly after Mr. Bayly settled down amongst them, he, with an honoured brother who had sustained office in connection with one of our metropolitan churches, and Mr. Herens recently deceased, were elected to fill the office of deacons. To the duties devolving upon him, the departed

Christian unremittently attended, until his Master called him home. The sabbath morning and evening prayer meetings together with the sabbath school were the objects of his earnest solicitude. Rarely was his seat vacant, or his post unfilled; but his talents were always employed in the cause of that Master whose he was and whom he served. He loved to visit the sick and afflicted, to minister consolation to those who were enduring "the trial of their faith."

Living in this manner he was fully prepared to die. Absence from the body was to him presence with the Lord.

His departure was sudden, but characterized by those features which mark the death of the righteous—peacefulness and serenity. About twelve o'clock on Friday, November 26th, he complained of being unwell, and in the afternoon sought relief in sleep. At five o'clock his beloved partner in life went to call him for tea, when she found him insensible. Medical assistance was promptly rendered, but little hope of recovery entertained. He continued insensible until about a quarter after nine o'clock, when without a struggle or a sigh, his spirit was gently wafted to a brighter and a happier shore.

Thus was finished a life which had been devoted to the service of the Redeemer, and the happy spirit, purchased and sanctified by the blood of Jesus, is now gone to inherit its reward, and to be for ever with the Lord.

On sabbath evening, December 5th, his death was improved by his respected pastor, the Rev. Francis Wills, from these words, "He was a faithful man, and feared God above many." In the words of that text may be briefly summed up the whole character of the deceased. The bereaved widow has lost a faithful husband, the surviving children a kind and indulgent father, and the church a consistent member and useful officer. But "he being dead yet speaketh." A voice from the tomb is heard, "Work whilst it is called day, for the night cometh when no man can work."

MR. W. W. COLLIER.

At Thrapstone, Northamptonshire, on the 17th inst., aged 27, deeply lamented by a numerous circle of friends, William Warder, third son of the late Mr. Henry Collier, of that town; an active teacher in the baptist sabbath school there.

COLLECTANEA.

ROMANISM IN LONDON.

The *Tablet* of November 27th says, "We understand that the Oratorians in King William Street have now completed the purchase of a property on the Brompton

Road, close to Trinity Church, and that they will at once commence building a house upon the site. We are informed on good authority that the site is three acres and three quarters in extent, and cost £16000, of which sum £10,600 was given by a lady, and £5,000 by another benefactor. The new house, with a small oratory, is to be built by money borrowed for the purpose, as the fathers have no funds whatever at their disposal, and they purpose opening the new oratory for service with a charge at the door in order to pay the interest of the debt due for building, until they have a church. We hear that the rumour of their building their new church at once is utterly unfounded, for that they have expended all their money in the purchase of the site. It is somewhat nearer Albert Gate than the site which the government have lately bought for the new national gallery, and three quarters of a mile from Apsley House, and is in the parish of Kensington. Mr. Scoles, we are informed, is to be the architect of their new house. We trust that the mission which the fathers have formed in King William Street will not be abandoned, but that means will be found to keep the chapel in catholic hands, as we understand there is no chance of the Oratorians being able to continue it themselves."

The same number of the *Tablet* contains the following paragraph: "We regret to say that, in consequence of the mission which is now being given by the fathers of the oratory at their large school-room in Dunne's Passage, Holborn, the concert which was to have taken place there on Monday evening last was necessarily postponed, and that the series of lectures, of which we spoke at length in a recent number, will not, in all probability, be commenced until after Christmas. The very Reverend Father Faber has just issued, in reference to this mission, a Hymn of Invitation, addressed to the 'Sons of St. Patrick,' for whose benefit especially the religious services of the mission are intended. During the mission there will be mass on Sundays, with instruction at half-past ten, A.M., and catechism for boys during the first week from two to three, P.M., and for girls at three, P.M. There will be a general communion of the boys and girls on Sunday, the 5th of December, at eight, A.M., the chief service every night, except on Saturdays, being held at half-past eight, P.M. This service will include an exhortation, prayers, and hymns, several new ones having been specially composed for the occasion. The confessionals will be attended every day during the last fortnight of the mission from half-past five to eight, P.M., and from ten to half-past eleven, P.M. It is intended that the mission shall be closed with a solemn benediction, which will be given by

his Eminence the Cardinal-Archbishop on Sunday evening, Dec. 19th. As the mission is specially directed to the good of the Irish poor, we shall not do wrong in begging that every reader of the *Tablet* will say three Hail Marys for the success of the good work here about to be begun. It is only by such energetic and practical exertions as these that the efforts of protestant proselytisers can be met and defeated in the great metropolis, and the souls of deluded perverts be won back to the faith of their forefathers, or bad catholics be brought to their long-neglected duties."

BRADFORD.

On Sunday afternoon, December 8, in compliance with the earnest request of more than 600 of his fellow townsmen, the Rev. Dr. Godwin commenced the delivery of a course of lectures "On the Existence, Character, and Government of the Supreme Being," in the Mechanics' Institute. Upwards of eighteen years ago Dr. Godwin delivered, in Sion Chapel, a series of lectures on this important subject, which was afterwards published, but the work has been out of print for a considerable time. The lectures were also published in the United States in the year following their delivery, and we believe that a large edition was disposed of in that country. A very general feeling prevailing that the re-delivery of the lectures at the present period would be productive of much good, the request was preferred to the Doctor, to which he readily and kindly acceded. The first lecture, on Sunday afternoon, was attended by a very large audience, composed for the most part of the working classes, although several of our more influential townsmen manifested by their presence their interest on the occasion, and their respect for the venerable lecturer. It was estimated that at least 200 persons retired, being unable to obtain admission. A large part of the lecture was occupied with introductory observations, clearing the way for future discussion. The Doctor made a feeling allusion to his increasing age and infirmities, which would almost have induced him to shrink from the task he had undertaken, had not a love for the cause of truth, to which he had already devoted nearly fifty years of his life, prevailed. He stated that the lectures would be substantially the same as those which had been already published, such additions and alterations being made as might appear desirable. Dr. Godwin made some remarks on modern "Secularism," which he showed to be nearly identical with the Atheism of a former period, justified himself in taking up in this manner the challenge thrown out by Mr. Holyoake and his followers to the ministers of religion in the town, and advanced various reasons why

public discussions were unfavourable to the elucidation of truth. Dr. Godwin then took up one head of his lecture, "Atheism grounded on doubtful speculations"—want of time not allowing the subject to be pursued further. This point was powerfully and convincingly treated, the arguments of the lecturer being listened to with the closest attention. The lectures are intended to be resumed on Sunday next, and to be continued during the winter until the completion of the series.—*Bradford Observer*.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY..

At a meeting of the Committee, specially summoned, held at the Society's house, 10, Earl Street, Blackfriars, London, on Monday, December 6, 1852, the Right Honourable the Earl of Shaftesbury, president of the society, in the chair, it was resolved—

I. That the year commencing March 7, 1853, being the Society's *Fiftieth Year*, be observed as a Year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the society in its origin, early history, and subsequent progress;

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at eleven o'clock in the forenoon, a special meeting of the committee be held at the London Tavern, Bishopsgate Street (*in the room where the society was formed in 1804*);—the committee to be open to all presidents and officers of auxiliary and branch societies.

That on Tuesday, March 8, a special public meeting be held in Exeter Hall, in the Strand, at twelve o'clock precisely; when a statement shall be presented, containing a brief review of the history and operations of the society; to be followed by other public meetings in the metropolis in the autumn of the year, should it be found desirable.

III. That all clergymen and ministers throughout the empire, friendly to the society, be respectfully requested to present its objects and claims to their congregations, by preaching sermons, and making collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's day in the Jubilee year, would be appropriate for the purpose.

IV. That it be recommended to all the auxiliaries, branches, and associations in the United Kingdom and the colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a special public meeting; to be preceded (if not already done) by sermons and collections in the various places of worship.

V. That a special fund be opened, to consist of donations, congregational collections, Sunday-school contributions, juvenile and other offerings, and to be called "*The Jubilee Fund*" of the British and Foreign Bible Society.

VI. That the Jubilee Fund be appropriated to the furtherance of the following objects, the contributors to be at liberty to specify to which of those objects their offering shall be devoted.

1. Special grants of Bibles and Testaments to Prisons, Schools, and Missions,—with other charitable and benevolent institutions throughout Great Britain.

2. Special grants to Ireland, in such ways as may hereafter be determined upon.

3. Special efforts in India, Australia, and other British colonies, by agencies, grants, or otherwise.

4. Special grants to China, and such other parts of the world as may appear open to special operations.

5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the society, including the colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

VII. That these resolutions, together with an address from the committee, be sent to all the auxi-

liaries and principal subscribers in this and other countries, to be followed at intervals, throughout the Jubilee Year, by such other papers and circulars as may be calculated to diffuse correct information respecting the society, awaken an interest in the present movement, and secure the *permanent* co-operation of all professing Christians in the accomplishment of the society's great and glorious designs.

The secretaries of auxiliaries, branches, and associations are requested to convene special meetings of their respective committees, in order to take the subject of the address and resolutions into consideration. All communications respecting the Jubilee to be addressed to the Rev. T. Phillips, Jubilee secretary, 10, Earl Street, Blackfriars, London.

CORRESPONDENCE.

CONTRIBUTIONS TO GERMAN BAPTISTS.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—You will much oblige me by giving the following lines a place in your periodical.

Yours truly,
J. G. ONCKEN.

To the Brethren and Sisters in Christ, who have generously responded to our appeal made by brother S. Wilkin of Hampstead, on behalf of the German mission.

My dear friends, in acknowledging the receipt of £120, the united contributions of English brethren and sisters, forwarded to me by my brother S. Wilkin, of Cossey Cottage, Hampstead, I beg to present to you all my very cordial thanks for the aid again rendered to our Master's cause in this country, praying that the Lord will abundantly bless you in your own souls, and add a blessing to the gifts which, constrained by the love of Christ, you have laid upon his altar.

Dear brethren, your pecuniary aid is duly appreciated, it is extremely valuable; yet there is one thing which above all others we desire, and that is your prayers at a throne of grace, that we may be endued from above with power, wisdom, and holy devotedness to persevere in our work, even amidst the renewal of persecutions, which, with the hope-inspiring events of 1848—1849, had we trusted passed from us for ever. You will sympathize with our suffering brethren, when I inform you that in Prussia, Hesse Cassel, Bückeburg, Baden, and Schleswig measures have been adopted which expose them to the confiscation of their goods, imprisonment, banishment, and the necessity of convening

their religious meetings with the greatest secrecy. In Baden the disciples were recently compelled to repair to a wood as their only place of security. In Prussia too, the sabbath schools have been closed. At Memel and at Breslau, in Schleswig and Holstein, the distribution of tracts has been prohibited, and in some instances even copies of the scriptures, sold by one of our colporteurs, have been taken from the people, because our bibles do not contain the spurious productions of lying prophets appended to those circulated by the continental bible societies.

These persecutions, as was the case formerly, are almost universally instigated by the ministers of the state church. A brother now imprisoned in Hesse Cassel was actually arrested at the command and in the presence of an infuriated clergyman, and every one of the persons assembled with our brother would have shared the same fate had not the two *gens d'armes* who had been called in by the above minister succeeded in appeasing his anger.

God's work, however, cannot be stayed in its progress by means so despicable, and though we feel as men still in the flesh, we rejoice as Christians in being counted worthy to suffer for the sake of Christ. The work, though retarded in some places, gains ground and extends in others, and renewed persecutions have, I believe, already served to give new energy to our efforts.

A new and most promising sphere of labour has recently been opened to us at Elberfeld, not far from the Rhine, in the beautiful valley of the Wüpper. The providence of God led me there at the beginning of October last, and finding a favourable opening I remained nearly five weeks, during which

many opportunities for preaching the gospel and labouring for the advancement of the truth in other ways presented themselves.

The Lord had already prepared the way for me, for attempting the formation of a church after the model of the apostolic churches, the principle of dissent having already been spread far and wide, not only throughout the valley but in the surrounding villages and towns.

It is, however to be regretted that for want of sound and matured leaders many unscriptural views have been mixed up with the truth, so that much labour and patience will be required to gather a church composed of persons sound in the faith and consistent in practice. During my visit I immersed thirty-two believers, and brother Köbner who succeeded me at Elberfeld has baptized several more, and formed a church of nearly forty members.

Our prospects therefore are, notwithstanding external grievances, on the whole encouraging, and we cannot doubt that if preserved from error, and if in dependence on the sovereign grace of God and aided by the prayers of God's dear children we continue instant in labour, we shall yet see great things in the ingathering of many of the Lord's elect in this country, and in the solidity, harmony, and holiness of the German churches.

Help us then, dear brethren and sisters, by the holding up of holy hands, and by imparting of your substance according as the Lord hath prospered you.

Yours in the best of bonds,
J. G. ONCKEN.

Hamburg, December 14th, 1852.

Names of the Subscribers addressed in the preceding letters.

	£	s.	d.
John Wyld, Esq., Leeds	5	0	0
J. L. Angas, Esq., Newcastle.....	5	0	0
Miss S. Angas, Bideford.....	5	0	0
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The Church at Dumbarton, by O. S. Smith, of Alexandria.....	2	0	0
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Hampstead Juvenile Missionary Society, per Martin H. Wilkin.....	2	10	0
S. Wilkin, Hampstead	5	0	0
	120	0	6

THE NEW ASYLUM FOR FATHERLESS CHILDREN,
STAMFORD HILL.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Pardon my intruding a very little on your space to correct an error in the list of General Societies in our magazine for this month, as the matter may not only be important to this charity, but the correction you will now permit me to make may gladden the heart of some bereaved mother on behalf of her distressed family.

The asylum with which I have the honour to stand connected is designated in the list by its old name of "The New Asylum for Infant Orphans;" and its object is expressed in the words of its old title; but by a resolution of a special general meeting in January, 1852, its title was altered to that of "*The New Asylum for Fatherless Children*," and its object thenceforth, declared to be to board, clothe, and educate fatherless children from the *birth*, if necessary through the whole period of infancy and childhood, without respect to age, sex, place, or religious distinction; its most catholic fundamental law being strictly adhered to, and the children being now and in future retained, the boys until fourteen and the girls until fifteen years of age.

I need not point out the greatly increased benefit conferred on the orphan by this arrangement, particularly as affecting a large class of children between the ages of four and seven, who, although too young to be received into any other institution, were yet so old as to render it undesirable to expend the exertion necessary to secure their admission into *this*, the ONLY LIBERAL institution receiving *infants*.

By this resolution the charity is not only *open*, but *eligible*, for orphans of any age; and while the anxiety for admission is evidenced by the fact that there are for the election in January 101 applicants, among whom is a grandson of our venerated Abraham Booth, it is a no less painful fact that out of this large number the board can only venture to receive ten. Remembering that this institution owes its origin to godly and high-minded men, determining to maintain in charity as elsewhere the full rights of conscience, and remembering also that its existence is a standing protest for religious liberty, I feel that I need say no more to commend it to the warmest sympathy of your readers. If any further ground of appeal were needful, it

would be supplied by the fearful disparity between the numbers craving admission and those who can be received. Permit me to add, that which will I am sure gratify both yourself and your readers, that Her Majesty has accorded to this charity her royal patronage, and contributed on behalf of H. R. H. the Prince of Wales the sum of 250 guineas to its funds; a similar amount having been promised by our invaluable friend, Mr. Peto, towards the new building, for the erection of which the board are making very strenuous efforts, and toward which I am happy to say they have already nearly 4000, either paid or promised.

Permit me to remain, my dear Sir,

Yours, most faithfully,

JOHN H. CUZNER, *Sec.*

Office, 32, Poultry, 2, Dec. 1852.

PROTESTANT UNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you kindly excuse my drawing your attention to a somewhat serious erratum in the statement of the cash account of the Protestant Union in your magazine for this month?

It stands thus:—

Income	£2273	17	1
Expenditure	1270	16	9
Balance	391	7	9
Capital about	£2,700.		

You will perceive at once, my dear Sir, that the statement must be unintelligible, the difference between income and expenditure being £1003 0d. 4s.

The account should stand thus—

Income	£2273	17	1
Expenditure	1270	16	0
Stock invested	700	7	1
Balance in hands of Treasurer	319	7	9
Capital	27,000, not 2,700.		

I sent you a report, but I now see that I ought to have made out the account for you. I take blame to myself, therefore, for the error, rather than ascribe it to you. With many thanks for the insertion,

I am, my dear Sir,

Yours fraternally,

JOHN HUNT.

Brixton Rise, Dec. 1, 1852.

ON THE MEMOIR OF THE LATE REV. J. GREEN.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I regret to learn that a serious misconstruction has been put upon the remarks I made in the memoir of my late father, in your last month's magazine, relating to the church at Charles Street, Leicester, which has given pain to members of that church whom I esteem as firm friends to my father.

Allow me to say by way of explanation, and to remove such impressions.—

1. That I made no reference to the present state of that church.

2. That the reference to Jonathan Edwards's case is similar, not at all in the matter for church discipline, but, as I conceive, in the manner of treatment.

3. That the wreck of moral principle which my father witnessed, was not intended to apply to the whole church, but only to certain individuals.

Your insertion of this in the January number of the Magazine will be esteemed by,

Dear Sir, yours faithfully,

J. GREEN.

Newcastle, December, 10th, 1852.

COLLECTIONS FOR THE POOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—As the caring for the poor of the church is enforced upon believers by apostolic precept and example, I should be glad to be informed,

1. How the churches should raise funds for the poor?

2. What authority we have for appropriating the money collected at the Lord's supper for that purpose, and that only?

3. How the money should be distributed? By what persons? To what persons? And with or without the knowledge of the church?

As nothing seems more reasonable than that those who give their money for benevolent purposes should know how that money is expended, the probability is that there would be more interest taken in the poor of Christ's flock, more money given, and more pleasure and satisfaction in giving it, if those who gave it knew the objects that were benefited by their benevolence.

"There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

I am, sir, yours, &c.

A YOUNG PASTOR.

ON THE CHOICE OF COMMITTEE MEN.

To the Editor of the Baptist Magazine.

DEAR SIR,—Amongst many thoughts suggested by the perusal of your valuable supplement, there is one for which I venture to bespeak the attention of yourself and your readers; namely the inadequate share borne by us laymen in the labours of some of our most important societies.

I see that on one of our committees, the proportion of ministers to laymen is 29 to 7—on another 29 to 11—on a third 30 to 6, whilst on others the difference is smaller, but still in the same direction. Now surely this ought not to be so. The work belongs as

much to us as to our honoured brethren, and in some respects even more; we ought to be as competent as they to the management and conduct of every religious and benevolent enterprise; and we should be as willing as they to make sacrifices of time and trouble on their behalf. Why, then, this disproportion? how has it arisen? need it continue longer? is it not injurious to both parties?

As the subject appears to me of considerable importance, I should be glad to see it handled by abler pens than mine.

I am, dear Sir,

Yours sincerely,

A LAYMAN.

December, 1852.

EDITORIAL POSTSCRIPT.

A movement is taking place which will gratify all who are alive to the importance of increasing the number of places of worship in the suburbs of the metropolis. A little more than a mile to the north-north-east of Shoreditch church there has arisen within the last few years an assemblage of streets called Dalston. In this neighbourhood reside the greatest number of the regular attendants on the ministry of Mr. Miall, at Providence Chapel, Shoreditch, and they have to travel every service from their own salubrious and pleasant locality into one that is noisy, dirty, and close. They have now, however, obtained a piece of land about one hundred yards from the bridge in the Queen's Road, Dalston, at a considerable distance from any church or chapel. Here they are about to build a place to seat eight hundred persons. In preparation for the enterprise, they have made a mutually advantageous arrangement with the baptist church under the pastoral care of Mr. Charles Smith, now meeting in Cumberland Street, Shoreditch, in a building the lease of which is just about to expire. Mr. Miall and his friends have agreed to vacate Providence Chapel next quarter day, to allow them to enter upon it at that time, and Cumberland Street friends will pay down a sum of money which will be expended in the new erection. It is to be expected that the interests of both churches will be materially promoted by this arrangement, while free course will be given to the gospel in a neighbourhood in which the want of additional accommodation for worship is obvious. It will be an onerous undertaking to our friends at Dalston, as they are neither numerous nor wealthy, but it is evidently right in principle; it is in perfect accordance with the desire for usefulness which they have been accustomed to show; and they have this in their favour, that self-denying and persevering labour in the cause of Christ is not new to them.

The respected pastor of the baptist church at Kidderminster, Mr. John Mills, informs us that he is about to publish, price 6s., or to subscribers 5s., *An Inquiry into the Principles of Interpretation requisite for the Prophetic Symbols: comprising an analysis of the imagery of the Bible, and a summary of the principal emblematic and symbolic figures in the writings of the prophets.* The work is expected to be ready in March. Subscriptions should be forwarded in the course of the present month.

It is with pain that we learn from the *Patriot* that additional bereavements have befallen our respected brother, the Editor of the *Evangelical Magazine*. The same number contains the following announcements:—"October 17, at Hong Kong, Mrs. Mary Isabella Legge, the beloved wife of the Rev. James Legge, D.D., president of the missionary seminary in that colony, and the only daughter of the Rev. John Morison, D.D., LL.D., of Montpelier Square, Brompton, universally regretted by all who knew her. Her end was perfect peace."—"December 17, at Montpelier Square, Brompton, Mr. Alexander Waugh Morison, aged thirty-one, of acute rheumatic fever, son of the Rev. John Morison, D.D., LL.D., minister of Trevor Chapel."

A beautiful portrait of the late Joseph Fletcher, Esq., Treasurer of the Baptist Building Fund, may be expected in our number for February.

In our next number we hope to avail ourselves of some corrections and additions to the list of ministers in our last. It would be premature to attempt it at present, as they are still arriving, and there is conflicting evidence before us in several cases—some cases of disputed identity and some of disputed existence. We may then, perhaps, be able also to avail ourselves of the information contained in certain reports, the non-arrival of which occasioned deficiencies in the Supplement.

TO THE PROPRIETORS OF THE BAPTIST MAGAZINE.

The meeting for the distribution of profits, and the transaction of other business, will be held at the usual place on Friday afternoon, January the 14th, at two o'clock.

TO THE WIDOWS OF BAPTIST MINISTERS.

Widows who desire to participate in the profits of this Magazine, and who have not already forwarded the forms of application, properly filled up and signed, to the Treasurer, at 33, Moorgate Street, are requested to do so without delay.

IRISH CHRONICLE.¹

JANUARY, 1853.

ATHLONE.

The Committee has carried into effect a plan which it had contemplated for some time, by transferring Mr. Berry from Abbeyliex to Athlone. At the former place his labours were at one period very successful ; but it pleased Him to whom the flock belonged to scatter the sheep and disappoint the hopes of the shepherd. There were in church fellowship ninety-nine ; but the famine came, and in a comparatively short time thirteen died, and sixty-three emigrated ! The population of the town being greatly reduced, and the provision made by others for the instruction of the people being superior to that in most other districts, the Committee has thought it desirable to remove Mr. Berry to Athlone, where the population is much larger and very dark, and where the Society owns a pretty good place of worship. Mr. Berry removed thither at the end of November, and in a letter written soon afterwards he says,—“ I am very glad that I have given up my own views of Abbeyliex, and fully followed out yours with respect to the superiority of this place as a principal station ; for already I have discovered that this is in every respect the most suitable place. Even my long neglected Irish, which I had almost forgotten, can here be learned afresh by talking with the people, and turned to good account, and the gospel in that language is most acceptable to Irish speaking Roman Catholics. I write in high spirits to-day because the congregation of yesterday was double that of yesterday week—we had thirty and forty morning and evening ;—and

because we are all well. My wife and children took a dangerous disease after arriving, causing lumps in the throat ; but blessed be God they are all recovered, so with my own family we shall have a pretty good congregation. The church here consists of five members, and the five and myself partook of the sacred supper yesterday evening, and I believe it was a season of joy to them as well as to myself.”

Again, writing on the 22nd ultimo, he says, “ I write cheered and encouraged. In the heavy rain of last Lord’s day I had a nice congregation, and commenced our Sunday school with ten or twelve children.” It is a part of the plan that Mr. Berry should visit towns and villages which are accessible from Athlone and itinerate among them ; we hope to be able to furnish some reports of his proceedings in this course which will interest our readers.

To this work he has long been accustomed ; and there are districts which he has occasionally visited which will be as near to him now as they were before. In one of his latest letters from Abbeyliex he says, “ I was out last week at some of my stations, and was pleased with the attendance, I am much opposed by the curate of C., but I observe no diminution of my congregation ; he has tried to persuade the farmer (a churchman) in whose house I preach to prevent me, but has failed ; and has gone among my hearers representing me as a schism-maker, and connecting us with baptists of Munster in past ages. I have invited him to meet me before the congregation where face to face our principles may be more fully known to the people.

There and at Roscrea I distributed many of Mr. Pottinger's excellent tracts, and on the way home I gave more to persons passing; and as I have found that tracts thrown on the footpath are often picked up and blessed to the finders, I have, in the vicinity of two Roman catholic chapels scattered many by the wayside. May they be acknowledged in the great day as some of the apparently trifling and small things that produce in the end great results!

"A friend from Bradford trained at Dr. Steadman's Sunday-school, though unbaptized, has at length applied for baptism, and his wife, an Irishwoman, is to be baptized with him on next Lord's day. How wonderful the ways of Providence! How encouraging to God's servants! Here was a boy forty years ago upon whose mind the good old Doctor's instructions appeared to have made no impression, and now after forty years the seed sown in tears is here, far from Bradford, bringing forth fruit."

CONNAUGHT.

In the north-west portion of this province, Mr. Hamilton of Ballina has several stations which he has long been accustomed to visit. In the last letter which we had from him, bearing date December 17th, 1852, he gives the following account of one of his journeys:—

Instead of getting a little rest on last Monday, after the labours of the Lord's day, I had to rise at 5 o'clock, and travel thirty miles on the Sligo road. I then turned in toward the mountain, and preached in the village of Carnagera, at 11 o'clock, to about thirty intelligent, affectionate people. Formerly, I had a meeting once a month in a house on the side of the coach road, at some distance, but a young man there seeing so few people

said that if I would go to Carnagera I would get thirty or more to hear, which has proved to be correct. I have preached there three times with increasing interest. The same day, I walked over the mountain to Coolany, about four miles, visiting several families on the way, where I preached in the evening to about as many as in the former place. I could have visited more, if I had been able.

Formerly, the minister stationed there was plagued with unfaithful readers, but all is peace now; and a devoted missionary would find it an agreeable field of labour, I have no doubt.

The next day (Tuesday) I came eight miles homeward, and preached at the house of Mrs. Sproul. I had more people than usual, and the meeting seemed very solemn.

On Wednesday, I came to Curragh, about fourteen miles, and inspected the school. Although they did not expect the inspection on that day, the children repeated forty-seven chapters for me; there were forty present. I preached to about fifty in the evening, and afterwards commemorated the Lord's death with the little church. Every time I go there, I lament that we have not a minister for that part of the country.

On Thursday morning, I walked to Tullylin, four and a half miles, spending an hour at the house of a member of the Curragh church, who has a large family, which I trust he and his good wife will bring up "in the nurture and admonition of the Lord." I then inspected E. M'Donnell's school; there were thirty-seven children present, twelve of whom repeated thirty-one chapters. Afterwards I preached to the full of the schoolroom of children, and adults. Before preaching, I said that if any had an objection to stay they were quite at liberty to go home; but I did not observe one going out until the meeting was

over, although the greater number were nominally Roman Catholics ; and they had no worldly inducement whatever to stay.

M'Donnell sent his poney with me part of the way, so that I had but two miles to walk home.

Some time ago, I heard of a farmer who came to live within eight and a half miles of this town, and that he had been inquiring about believers' baptism. I went to see him, and found that he had a large and interesting family. He asked me to give him a monthly preaching, which I did ; and a few serious looking people came, besides his own family. He intends to join this church, but is in a very delicate state of health.

About three months ago, a gentleman in this town was obliged to resign a respectable situation which he had held for many years, through failure of sight, and other afflictions. He requested me to visit him as often as I could ; and I have been going to see him once or twice a week, and, through the Lord's mercy, I trust he has become a Christian. He always treats me with very great respect and affection ; and sometimes seems at a loss how to express his thankfulness to the Lord sufficiently for bringing him to a knowledge of the truth. I was speaking to him one day of another gentleman, whom I have been in the habit of visiting, and he said, "Tell Mr. M——, the first time you see him, that I feel very thankful to the Lord for my affliction which has been made a great blessing to me, and that I am very sorry I lived so long carelessly.

I have no doubt it would appear strange to many to hear a man say

that he was thankful to the Lord for an event by which he lost £300 a year ; but I trust he has found what is far more precious than gold or silver.

I went to visit a poor woman eight miles off, about three months ago, whose husband had been a member of this church, and whose death was one of the happiest and most triumphant I ever read of or witnessed. She told me then that there was nothing in this world gave her any concern but the salvation of her soul. You may be sure I was glad to hear her say so. I saw her twice since ; and at the last visit she told me that she could trust in Jesus for salvation, and that, if the Lord pleased to remove her then, she would not be afraid to die.

I have some other interesting particulars to write ; but the mail will soon go out, and I must conclude.

REPORT FOR 1852.

Complaints having been made formerly that the Annual Report had failed to reach the subscribers in many parts of the country, this year the plan was adopted of printing it on very thin paper and sending it by post to each. Generally this has proved satisfactory, it is believed, but, in some cases friends who have been accustomed kindly to collect subscriptions in their own vicinity have felt apprehensive that no supply had been forwarded. The Secretary is sorry to say that the stock of Reports with the list of contributions appended, is now reduced exceedingly low ; but of Reports without the list there is an abundance, and he shall be glad to transmit them to any applicants.

CONTRIBUTIONS RECEIVED SINCE OUR LAST.

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Arlington, Gloucester, Rev. R. Hall.....	0	6	0	Newcastle Emllyn, Rev. T. Thomas.....	0	5	0						
Ashampstead, Berks, Rev. H. Fuller	0	10	0	Collection by ditto	1	10	0				1	15	0
Beccles, Collection by Rev. G. Wright ...	3	13	6	Northampton, Collection by Rev.									
Beckington, Collection by Rev.				J. T. Brown	8	1	2						
R. Aikenhead	1	1	6	Bartram, Mr.....	1	1	0						
John Joyce, Esq.....	1	1	0	Brice, Mr.....	0	5	0						
Mr. A. Bourne	0	2	6	Brown, Rev. J. T.	0	10	0						
				Bumpus, Mr. T.	0	10	0						
Bessel's Green, Mr. Knott, Chipstead.....	0	10	0	Bumpus, Miss J., Subscrip-									
Brighton, Church in Bond Street, by Mr.				tions by	1	5	0						
J. Durnall	4	1	0	Errington, Mr.....	0	10	0						
Bugbrook, by Rev. J. Larwill	1	18	5	Gray, Mr. W.	1	1	0						
Cardiff, by Rev. W. Jones and Rev. A. G.				Spokes, Mrs.....	0	5	0						
Fuller--				Underwood, Mr. F.....	0	10	0				13	18	2
Collection	7	1	2								26	11	4
Branch at Bethel Chapel ...	1	3	8	Norwich, by Mr. O. B. Silcock, on account							0	10	0
				Windor, Rev. S. Lillycrop							0	10	0
				Mrs. Lillycrop									
Cuddington, Rev. E. Bedding.....	0	3	0								1	0	0
Gamlingay, Collection by Rev. E. Manning	2	1	0	R. Y. L. H.....							0	2	6
Gravesend, by Rev. E. S. Pryce.....	5	0	0	Bond, J. N., Esq.....							50	0	0
Hemyock, by Rev. R. P. Cross	0	5	0										
Hereford, by Rev. J. Davey.....	1	18	6										
J. Griffith, Esq.....	0	10	0										
Hull, Rev. — Jukes, by Rev. R. W. Over-													
bury	0	10	0										
Huntingdon, M. Foster, Esq., Sub.	1	1	0										
London, James Harvey, Esq., Sub.	5	0	0										
Long Buckby, Collection by the Rev. T.													
M. Thorpe	3	6	0										
Luton, Union Chapel, by Rev. R. Robin-													
son	4	14	2										

SCOTLAND.

Aberchirder, Banffshire—			
Alexander, John, Esq.	0	10	0
Alexander, John, jun., Esq.	1	1	0
Donald, J., and Friends.....	0	13	0
Murray, Mr. Joseph	1	0	0
			3 4 0
Edinburgh, Collection at Charlotte Street			
Chapel	10	10	0

IRELAND.

Waterford, Miss Murphy, by Rev. T. Wil-			
shire.....	1	0	0

FOR BELFAST CHAPEL DEBT.

	£	s.	d.
Mr. and Mrs. Peto	10	0	0

FOR BANBRIDGE CHAPEL.

	£	s.	d.
From Messrs. Silcocks, Barcham, Trivett, Cooke, Slipper, and			
Farrey, Statham.....	3	9	6
From M. Foster, Esq., Huntingdon	1	0	0

Contributions to the Baptist Irish Society which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be particularly obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would be otherwise irremediable.

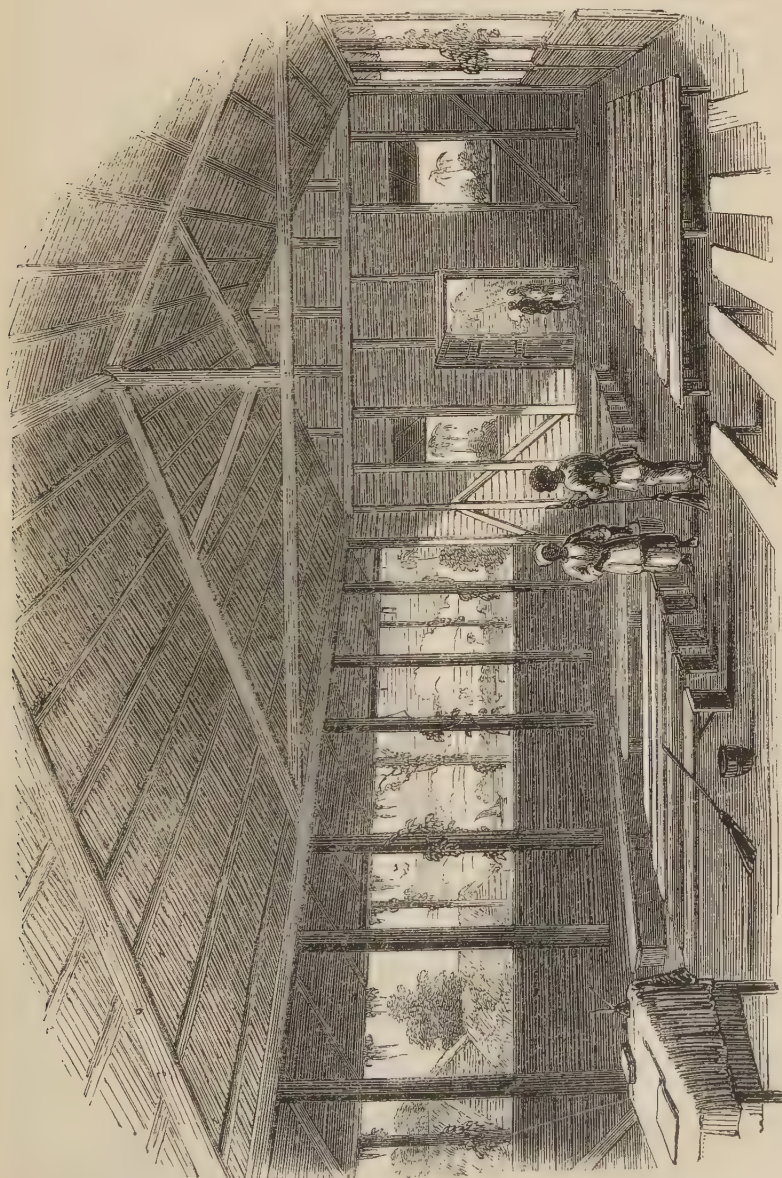
The Secretary is always glad to receive for distribution in Ireland articles of apparel either for male or female use. He wishes also for books suitable to assist in the formation of congregational libraries.

Subscriptions and Donations are thankfully received by the Treasurer, JOSEPH TRITTON, Esq. 54, Lombard Street, London; by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; and by the Pastors of baptist churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, Compton Street East, Brunswick Square.

THE MISSIONARY HERALD.



CAMEROONS CHAPEL, INTERIOR.

THE MISSION FIELD.

THE PASTORATE OF MISSION CHURCHES.

SEVERAL important considerations are daily pressing the question of the pastorate of the mission churches on the attention of the friends of missions. Hitherto it has been the almost uniform practice for the missionary to assume the office of pastor over the converts. Thus his time has gradually become more or less appropriated to their oversight, and a diminished attention given to evangelization; or if extensively carried on, it has chiefly been left in the hands of native preachers. By degrees the missionary character is likely to be lost in that of the pastor, and the great object of missionary institutions changed from that of organizations to give the gospel to the heathen, to that of societies for the support of churches. With the increase of converts this change will become more apparent and the obstacle it presents in the way of extension one of greater magnitude. For the men and funds devoted to this work will be gradually absorbed in the maintenance of present labours, and none will be available for further progress.

To many this course seems to be the reverse of that followed by the apostles, whose office as ambassadors for Christ to sinful and perishing man, missionaries to a very considerable extent partake. At least, so far as relates to the promulgation of the truth, apostles and missionaries occupy the same ground, and the object to be attained is in each case alike—the conversion of souls to God by the preaching of Christ crucified. The early messengers of the gospel adhered to the primary duty imposed upon them, and as sinners were brought to God they committed the converts to the care of men from among themselves, who displayed the abilities and gifts suitable for pastoral work. They then pressed forward to other

lands and to other people, over which still brooded the darkness of heathenism and sin.

Modern missions have somewhat reversed this order of proceeding. The missionary takes the oversight of the church, and the native converts assist him in the work of evangelization. Thus we have native churches with European pastors supported by the societies at home, and the self-support so desirable to cherish is indefinitely deferred, for the instances are rare in which a native church can find the maintenance of a European minister.

In a subsequent article we propose to enter more at large on the results of this practice. We refer to it for the purpose of pointing out that, with the limited resources at our command, its continuance must gradually absorb all our funds and leave missionary societies deficient in the means of enlarging the field of their operations. If converts multiply to the extent that faith anticipates, and prayer supplicates, then will it become impossible for the churches of this country to find either men or money in adequate supply, for the mission churches they will have to support.

This important question has received the attention of other missionary bodies besides our own. It will be satisfactory to our readers to have placed before them those views which, while we cordially concur in them, will be found to sustain the suggestions we have made. And first we present some extracts from a Report of the Assam mission of our American baptist brethren. The necessity of raising up an adequate and self-sustaining agency on the spot has been forced upon their notice by circumstances which are common to us and them, and give to

their remarks great force. They say :—

The spirit and working of the missions has been to look too much to the churches of Christian lands for a continuous supply of preachers. But many, who are qualified to speak on the subject, are beginning to intimate that the churches are not likely to increase very much in their supply of ministers, or in the amount of their contributions for missionary objects. Indeed, we must deeply sympathise with our fathers and brethren at home, when we hear such painful facts regarding the inadequate supply of ministers and missionaries as were presented at the last anniversary of the Missionary Union. If we look at the actual state of our missions in this country, nearly all are almost stationary from the inadequate supply of efficient missionaries. Scarcely a station can act aggressively without detracting from its own efficiency. The frequent removal of missionaries by sickness and death, and other causes, compels us to witness the failure of many a well-begun and costly effort.

These, and similar considerations that might be mentioned, show that the time has come when we must strive to modify our expectations of help from home, and prepare to raise up help among ourselves. The views the mission entertain on the subject may be briefly stated as follows :—

Self-support and self-propagation are the two points toward which all missionary labour must tend and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for pioneer labourers to give the first impulse, and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any mission successful merely because it counts its hundreds of converts. How many instances are there, where, if missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The mission that has raised up a few *propagators* of Christianity has done more for the kingdom of Christ, and good of the country, than the mission that numbers its thousands of converts, but no propagators.

Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple

the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation ; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen.

Our readers are already aware that our society is endeavouring to pursue the course pointed out in these extracts in the Bahama islands, and with cheering prospects of success. The Committee of the Church Missionary Society are doing the same in New Zealand, and it is with pleasure we transcribe the following weighty sentences from the instructions recently given to Archdeacon Williams on his return to New Zealand.

Amongst the many topics on which we have conferred with you, there is one especially, which may be termed the great Missionary problem of the day, and which we select for our present Instructions—namely, the transfer of native congregations from the missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the society.

In the early stages of every mission, the native converts must depend upon the European missionary for pastoral ministrations, and for the education of their children ; but this should not be the case in the advanced stages of the work. The success of every mission consists in the organization of a native ministry, capable of undertaking the pastoral charge of the native Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be *rooted* in any land while it is dependent upon the labours of foreign missionaries. It must have its roots *in the soil*. The native church must have its native pastors, supported by native resources.

The first and most pressing need is that of a properly organized system for the training and employment of native pastors. The

committee venture to offer a few hints, suggested by the experience of other missions, which may serve as a guide in your consideration of this subject.

The first suggestion which the committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for His sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood before you can institute the native pastorate.

The next point to which the committee direct your attention is the kind of establishment, and the locality, which are suitable for the preparation of such selected teachers.

The system should be adapted to the native mode of life, rather than to an European collegiate establishment. No large expenditure on buildings should be incurred: the native teachers should be brought together at a missionary station, and should live in their native houses and style, with their families, if married. Being in the midst of missionary operations and schools, they will keep up their own missionary habits, and assist in the schools of the station, while their own education is advancing.

The third point to which the committee will draw your attention is, the employment and support of such trained native teachers. After, upon due examination by a committee of missionaries, they shall appear sufficiently prepared for pastoral work, the committee advise that there should be assigned to each certain defined localities as a pastoral charge, not independent of the missionary, but under his superintendence; though that superintendence is to be gradually relaxed, and ultimately withdrawn.

We shall close these extracts with some portions of a minute upon the position of native ministers in a mission, found in the same document, which fully

sustain the statements made at the commencement of this article.

A tendency exists in every mission, to occupy the time and labours of the missionary in the home duties of schools and pastoral ministrations; and even where two or more missionaries are united in the same field of labour, these home duties are still the chief object of attention, each sharing in them, to the hindrance or neglect of direct missionary work.

It is very true that native converts both invite, and in a measure require, the constant care of a mature Christian ministry—and that, in the supply of their spiritual wants, there will always be room for the application of additional time and attention. But if a limit be not placed to this occupation of the time of a missionary, the whole resources of the society will be exhausted in maintaining the ground already gained, instead of making fresh inroads upon heathenism.

The best remedy for the tendency here described is to be found in the preparation of a native ministry capable of undertaking the pastoral charge of native Christian flocks, under the general superintendence of the missionaries, whose time and strength will be proportionably released for the direct work of a mission—the evangelization of the heathen. In proportion, also, as such a native ministry can be introduced, the mission will become firmly rooted in the soil, and the resources of the society will be set free for the “regions beyond.”

This view of a native ministry should be kept in sight from the first commencement of a native church; otherwise the missionary will insensibly become the pastor, and the native teachers who may be trained up will be employed rather as missionaries than native pastors, and will, as agents of an European society, imbibe European tastes and habits; instead of regarding themselves as ministers, or servants in the Lord, of the native population, with which they are to be in every way identified.

Missionaries should remember that it is upon the training up and location of such native pastors as we have described that their own labours and the resources of the society will be best economised; and that a preparation will be made for the transfer of missionary labours to the surrounding heathen.

With very slight modifications these views are applicable to our own missions, and we shall rejoice to see the day when in the field we occupy there are numerous native churches sustaining their own ministry, and centres of light to the dark heathen population around.

INDIA.

CALCUTTA.

THE SOCIETY FOR THE DELIVERANCE OF HINDOO APOSTATES.

In continuation of the proofs of the influence exercised on the Hindoo mind by missionary labours, given in our last Herald, we add the following extract from the *Calcutta Christian Advocate*. In order to entice back again into the bondage of Hindooism, it seems that an attempt is being made to relax the stringent regulations of the Shastras, with respect to those who have renounced the religion of their ancestors, but yet may be desirous, from any cause, of returning to their former faith. One of these Hindoo innovators on the long established customs of their religion, thus speaks:—

A fortnight since in this city of Calcutta many learned friends established a society called "A Society for the deliverance of Hindoo Apostates," the object of which is to reintroduce into society, on the performance of certain ceremonial rites required by the Shastras, those young men who, by the evil counsels and wills of the missionaries, may become Christians.—*Samachar Chandrika*, 16th August, 1852.

The followers of pure Hindooism abandoning their apostate children remain ever after clothed in mourning for them. Now, however, their sons, who have embraced Christianity and discovered its real worthlessness, on perceiving a way of escape will be anxious to be delivered from it, that is to say, they will thus think, "Having fallen into the net of the missionaries we have taken refuge in a false creed, but now we will return to the eternal religion of the Hindoo." Now if it can be arranged that such individuals, after purification from the crime of having partaken forbidden meats and drinks can, according to

the Shastras, be again received into Hindoo society, then the envenomed tooth of the missionaries will be broken. For this purpose about one hundred wise and excellent gentlemen, during the last three sabbaths, at the house of a learned friend at Surtir Bagan, Calcutta, have established the above-named society, and from the determination manifested by its members, we have no doubt something important will result. The Shastras provide for the atonement of all sin, great or small, certain ceremonial rites; wherefore all impediments, or obstacles which may oppose the reintroduction of the apostate to the full benefit of Hindoo society are removed, by the sacred texts compiled from the Vedas by the all-wise Menu, and other renowned sages in the age of truth, which are the word of God and have been so esteemed for ages. Hence, therefore, the polite Hindoo can have no valid objection to receive back again the apostate who has performed the necessary rites.

The missionaries must now be watchful, or they will be no longer able (successfully) to spread their deceitful nets. The young Bengalis of their own schools are rending asunder those nets; for Babu Isharchandra Nundee, an accomplished scholar of Dr. Duff's institution in a recent small work, has completely exposed the snares of the English (missionaries,) and thereby spoiled the beauty which attracted the eyes of some and broken the charm of the sounds which bewitched the ears of others. Already has the editor of the *Friend of India* raised the sound of alarm in the name of religion, for in last week's issue he strengthens the (sinking) courage of the Padres, by telling them not to be anxious about these (futile) efforts of the Hindoo to escape from the net. But we reply that there is real cause for anxiety on their part since young Bengalis themselves have become (in their turn) the destroyers of the missionaries, and they will not cease until they have demolished these deceitful nets piece-meal."

ORISSA. PURI CAR FESTIVAL OF 1852.

It is now probably a long time since our readers have perused anything relative to the celebrated idol Juggernath. Though somewhat shorn of its former magnificence, the annual festival

continues to be attended by large bodies of people. The ancient obscenities are still practised, and the cruelties, for which Juggernath is famed, continue. It is from the per of one of the brethren of

the General Baptist Mission in Orissa, Mr. MILLER, we have the following description of this year's festival as well as his account of the labours of Christ's servants.

The Puri Car festival has passed away, leaving, like all its predecessors, effects unspeakably more calamitous than "the pestilence that walketh in darkness or the destruction that wasteth at noon-day." On the afternoon of the 19th June, according to the lowest estimate, sixty thousand persons, two-thirds of whom were strangers and non-residents of Puri, had assembled in front and in the vicinity of the temple. Amidst this immense congregation, the Cars, with their gaudy trappings, and filled with the attendants of the idols, were very conspicuous; while groups of pandas accompanied by musicians, dancing and playing in honour of Jagannath,—Bengali and Hindustani females reciting in joyous strains the deeds of Hari and Ram,—bairagis, with their whitened and naked bodies, extorting alms from the bystanders,—respectably dressed young Bengalis from the Hughly College and missionary institutions in and near Calcutta, joining in all the idolatry and wickedness of the occasion, apparently with as much zest as the most ignorant of their countrymen,—and infatuated creatures covered with dust and almost exhausted, measuring their way to the general centre of attraction, were among the more striking features of the scene.

To a stupid idolater, doubtless, all this appeared truly grand and imposing; while to the Christian it was the most humiliating, shameful, and distressing scene fallen humanity could furnish.

[The journey of the idol.]

The idols not appearing at the expected time, inquiry as to the reason was instituted, and it was found that the Raja had refused to give the *Dytds*, or parties "who convey the images to the cars, their ordinary fee; eventually however, he was obliged to yield to their demand, and Jagannath, his brother, and sister, proceeded in the usual complaisant and graceful manner to their chariots. This, of course, was a time of intense excitement, all eyes were fixed in one direction, all hands were raised in adoration, and every tongue proclaimed victory to Jagannath. On the following day the cars were moved in considerable distance toward the Gundecha temple. In pulling the ropes and dancing and singing before the cars, none distinguished themselves so much as the Bengalis, male and female. They appear to be Jagannath's greatest devotees, and far outstrip the Oriyas in their zeal. One day's labour, however, cooled their ardour, as the

cars subsequently moved very slowly and experienced repeated stoppages. Indeed had it not been for the *Kala Bathens*, men who are annually summoned by the Raja to drag the cars, it is quite uncertain when they would have reached their destination. The indifference of the people after the first day, and the annual diminution in the number who attend the car festival, are among the many indications of Jagannath being on the wane. Though the pilgrim-hunters were never more numerous and persevering, they are not so successful as formerly. Several have recently returned from Bengal and the upper provinces without a single pilgrim.

The dying and the dead.

In the meantime different cries and scenes arrested our attention. Heaven's destroying angel had passed through the ranks, and smitten hundreds of these idolaters: hence, almost in every street were seen the dead and dying; the former lying in the pathway or the gutters, or being carried to the various Golgothas; the latter occasionally attended by a friend or relative; the dying mother by an affectionate son; the husband by his young and weeping wife; and the brother by a beloved sister: each and all trying in vain to arrest the progress of the king of terrors, and impart ease and consolation to the objects of their affection and solicitude. In many instances the unhappy creatures were abandoned by their friends long before the spirit had quitted its earthly abode, and though quite near, were allowed to perish like dogs, unpitied and unaided. The manner in which the hearts of the pandas and the inhabitants of Puri at large are closed against anything like sympathy for the dead and dying, is most lamentable. If you attempt to engage their attention in behalf of their victims, they reply with a fiendish smile: "By dying here they obtain salvation."

A Golgotha.

Visiting one of the Golgothas, we beheld the remains of about eighty human beings: some had just been thrown down, some were being devoured by dogs and vultures, others were being consumed on the funeral pile, and many had been reduced to ashes or completely eaten up by dogs, &c. Having neither time nor disposition, we did not visit the other Golgothas, where doubtless similar scenes were to be witnessed: as at the lowest estimate five hundred persons had, before the close of the third day of the festival, perished in the town of Puri, and probably as many more on the road to Cuttack. Standing near the Atharanala bridge, the morning of the second day, sixteen persons, apparently in the last stage of the disease, were carried by in dulis within a period of half an hour. Notwithstanding our in-

quiries, we could not ascertain by whose authority or to what place these parties were being thus conveyed; and hence were forced to the painful conclusion that their inhuman hearers would, on reaching a retired spot beyond the town, after stripping and robbing them, consign them to a ditch to end their sufferings.

Effects of the system.

In order, however, to form anything like a just idea of the effects of this wicked system, we must remember that the disease long survives the festival, carries off multitudes in Puri, and visits almost every district of Orissa; hurries thousands into eternity and occasionally depopulates large villages; we must also follow its victims into the unseen world, and by the light of revelation contemplate their eternal destiny; we must at the same time visit their habitations and hear the cries and lamentations of their bereaved families and relatives; and we must not overlook the vast multitudes who are thereby robbed, corrupted, and fitted for destruction. Having thus viewed these, a few of its legitimate effects, we are furnished with the most impressive comment on the words of Jehovah: "Their sorrows shall be multiplied that hasten after another god." An unanswerable argument against its being in any way identified with a professedly Christian government; a bitter reproof to those who advocate so iniquitous a connection; and a loud irresistible appeal to all Christian and philanthropic men to unite their influence and cause it to bear upon the overthrow of this the most loathsome, demoralizing, and destructive system of idolatry in the world.

The missionaries' labours.

In noticing the missionary labours connected with the festival, we have to state that Messrs. Bailey and Miller, with two native assistants, removed to Puri before the close of May, and were joined by Messrs. Buckley and Brooks of Cuttack, with three native assistants, before the commencement of the festival; hence the gospel was daily proclaimed in the town over a period of thirty days. Our congregations were generally large, and composed of Bengalis and parties from the upper provinces, as well as Oriyas. From the former we had many hearers who were bitterly opposed to the truth, and seemed quite familiar with the objections of Paine, and other infidel writers, to Christianity. Also an unusually large number of young men with a smattering of English, who, to use their own language, had come to see the beauties of Jagannath, but when remonstrated with appeared ashamed, and had recourse to some less objectionable reason for being present. The pandas maintained their character for

insolence and determined opposition to the proclamation of the gospel.

Incidents.

One fellow had the audacity to approach the speaker, and call upon the hearers to throw dust and stop his mouth; and, when reproved, poured forth such a torrent of unutterably obscene language as never previously had fallen upon our ears. On the whole we found these men much more insolent and determined in their opposition than they were last year; which may be attributed, in a great measure, to the Draft Act for the withdrawal of the donation, notwithstanding its publication, having hitherto remained a dead letter. This has done immense mischief, by giving rise to a very general impression that the Government dare not meddle with Jagannath; and that instead of withdrawing entirely, they intend augmenting the annual donation.

We were not, however, without encouragement in our labours: multitudes listened with great attention to the gospel; proposed various questions; argued with us in a calm profitable manner, and seemed truly desirous of increasing their knowledge of Christianity. We met with several persons who had read and committed to memory a large portion of the contents of some of our tracts and gospels, and individuals occasionally came to our residence to converse on religious subjects and obtain books.

Where is Christ?

We were much interested in a man from Guzerat, who visited us several times. He had been on intimate terms with a missionary, had read with him the New Testament, and was well acquainted with its contents. He had however imbibed some erroneous views in reference to the personal appearance of the Lord Jesus, and believed that he was now in some part of the world; hence he declared his sole object in leaving home was to search for the Saviour. "Tell me," he would exclaim with great emotion, "where I can find the Lord Jesus; and I will go to him wherever it may be." On the morning after the idols made their appearance, we repaired to the vicinity of the pilgrim-tax gate and distributed a large number of tracts and gospels to the departing pilgrims. May these labours be succeeded by the Divine blessing, and eminently contribute to the glory of God and the salvation of man.

It may fervently be hoped that the separation of a Christian government from these scenes of criminality and horror will speedily be effected, and that Parliament will not renew the

charter of the East India Company without making the most stringent demands for the cessation of its connection with the monstrous idolatries of Orissa.

CEYLON.

Forty years have elapsed since the baptist mission was commenced in this important island. Many vicissitudes have attended its course, yet has it received many tokens of the Divine blessing. Our readers are aware that our missionary brethren labour solely among the Singhalese in the island, that portion of the population which is attached to the religion of Buddha. Mr. CHATER was the first of the devoted men who consecrated himself to the work of proclaiming the gospel to the obtuse-minded and degraded Buddhist. He also was the first to systematize the study of Singhalese, and his grammar is still considered one of the best that has appeared. It is with pleasure we present to our readers the following lengthened extracts, describing the labours of our brethren and their results, from the interesting work of Sir J. Emerson Tennent, entitled "Christianity in Ceylon." The task we had ourselves contemplated cannot better be fulfilled than in the words of so candid and experienced an observer.

After detailing at some length the abortive efforts made by the Portuguese and Dutch possessors of the country to establish Christianity, Sir J. E. Tennent proceeds:—

The singular fact has already been stated of the almost total disappearance amongst the Buddhist population of every trace of Christianity within a very few years from the retirement of the Dutch from Ceylon; and so strong was the re-action, that on the arrival of the English missionaries, the natives could not be persuaded to listen to their first addresses, and even after three years of exertion and discouragement, not one Singhalese had admitted his distrust in idolatry.

The first Christians in Ceylon.

A Buddhist priest, who had been converted

by the baptists, and took the name of Theophilus was the first to embrace Christianity, and a few years later his example was followed by a second, who had been attached to one of the Kandyan temples. These were men of acuteness and comparative intelligence, and the missionaries have recorded it as the result of their subsequent observation and experience, that in proportion as the Buddhists exhibit an acquaintance with the doctrines of their own religion, they evince also a spirit of inquiry into the tenets of Christianity—a characteristic which affords higher hopes of their ultimate conversion than can possibly be entertained of their more listless and phlegmatic fellow countrymen. Amongst them, too, the influence of the press has been found most attractive, and much good has resulted from the circulation of a valuable work by Mr. Gogerly, of the Wesleyan mission, "On the Evidences of Christianity, adapted to the Use of the Buddhists." This is another encouraging trait in the character of the Singhalese, and its existence is confirmed by the fact of the prodigious circulation of Christian tracts and translations throughout the island, amounting in 1848 to upwards of five million pages, of which 3,657,300 have been printed at the press of the baptist mission in Kandy, and the rest procurable elsewhere.

The progress of the work.

Notwithstanding these indications, however, of an inclination to inquire, the progress of conversion through the instrumentality of the baptists was slow and circumscribed; and after ten years of toil and anxiety, they could boast of but three small village congregations and eight schools with less than three hundred pupils in attendance. Even here, too, the peculiar genius of the Singhalese was a serious obstacle to their progress. Those in the vicinity of the towns do not undervalue education, especially if it include such an amount of English instruction as may qualify them for public employment; but even this they will not receive without some scruples as to the hands by whom it is offered. Caste, though distinctly denounced by their sacred books, and ostensibly disavowed by the Singhalese themselves, still exists in their veneration for rank, whether hereditary or adventitious; and in the purely Singhalese districts, such as Matura, the prestige of caste is so despotic, that no amount of qualification in all other particulars can overcome the repugnance to inter-

course with those who are deficient in the paramount requisite of rank.

Mr. Daniel's labours.

Mr. Chater, after a long career of usefulness, died in 1829, and was succeeded by the excellent man to whom allusion has already been made, Mr. Daniel. Even then the amount of success which had been bequeathed to him by his indefatigable predecessor was so small as almost to occasion despondency; and the number of pupils under instruction barely exceeded *four hundred*. Mr. Daniel's first impulse was to attempt the conversion of the Moormen of Colombo, and for this purpose he prepared a Manual of Christianity for their especial instruction:—"But no perceptible good was the result. The more respectable Mahomedans met the offer of the tract with a dignified refusal; the lower classes rejected it with contempt; and to the present day no decided conversions from Islamism have ever been made in Ceylon."

Female education.

For ten years this good man laboured in preaching the gospel, and establishing schools and congregations in the villages around Colombo. Female education in particular was found to be of no less importance amongst the Buddhists and Singhalese than amongst the Tamils of Jaffna. The social position of women amongst the Singhalese, although they are not altogether excluded from intercourse, is entitled to no higher approval than a faint expression of its superiority to that assigned them amongst the Hindoos. The female peasantry are utterly destitute of education, and those of the wealthier classes receive only a smattering of instruction in the merest elements of knowledge. They cling tenaciously to the attractive precepts of Buddhism; they are the earnest patronesses of the priesthood; and almost universally they are in possession of rude images of their divinity, which are worshipped with fervour as the penates of the household.

Degradation of females.

Their early marriages, the mere bargains by which they are contracted, and the extreme facility with which they are dissolved, their low status in the families of their husbands as well as in their own, all tend to confirm their social degradation even in the highest ranks; whilst in the villages and hamlets the females do all the drudgery of the house and of the field, they are the messengers to the bazar and the drawers of water from the wells, they collect the firewood, cook the food, and wait on the males of the family whilst they eat; and in the intervals of their employment they assist in the labours of the rice-grounds, plunge

through the mud of the irrigated fields, weed the paddy as it rises above the water, and assist to sever and carry home the collected crop during harvest. The indefatigable baptist missionary saw the value of enlightenment amongst a class so unequally circumstanced, and within three years after his landing in the place, Mr. Daniel had succeeded in establishing female schools in several of the villages around Colombo, and one of higher pretensions near the Fort, which being designed to instruct the more affluent natives, was superintended in person by the ladies of his own family.

Further labours.

The remainder of his story is like that of too many of these devoted men, who have done honour to Christianity and their country in the East. In the midst of a career of usefulness, the health of his children declined; a return to England was inevitable; his wife died upon the voyage, and the bereaved old man, as if nerved for still bolder exertion by these disasters, shortly after changed the scene of his labours from the civilization of the capital to the solitudes of the forest. He spent two years in incessant wanderings from village to village, throughout the maritime provinces to the east of Colombo, the toils and discouragement of which he has narrated in a passage already quoted from his correspondence. He returned to Colombo, resumed his educational labours, his attention to preaching and the press, and in 1844 he died full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence.

Results.

At the time of his death, so successful had been his exertions, and those of others who had been associated with him in the ministry, that 1000 pupils were under instruction in 44 schools of his mission; but after upwards of thirty years' preaching little more than 200 converts were in the immediate membership of the church. In the interval that has since elapsed, the same good work has been progressing with an impulse acquired from its own increasing success, the press has been sending forth its perennial streams of instruction; a normal seminary for the training of native ministers has been founded in addition to the numerous schools of the mission, and the preaching of Christianity has been carried into every accessible hamlet. It has penetrated the awful retreats into which the lepers have retired to conceal their mutilations from the shuddering glance of mankind; and it has found an audience and an echo in the repulsive community of the Gahalyas—the hereditary executioners under the Kandyan kings; a whole village of whom

have from time immemorial been established on the farther banks of the Mahavillaganga, a few miles distant from Kandy, their presence being too polluted to be permitted within the gravets of the capital.

Daniel's successors.

The successors of Mr. Daniel were Mr. Dawson and Mr. Davies, the latter from Horton College, near Bradford.* Under their auspices the progress of the mission has been uninterrupted. At present it occupies 130 villages of the Singhalese; employs three European and eleven native missionaries; maintains 35 schools, with an average attendance of 830 pupils, and has enrolled as communicants 451 converts to Christianity. Over these who from time to time have been admitted as members of their communion, they exercise the greatest caution as to baptism and the reception of professions; looking to conduct rather than conformity as the genuine test of conversion, and hence the

proportion of their converts who have relapsed into heathenism has been comparatively small, whilst numbers have lived worthy of their profession and died unshaken in their faith.

The greatest detriment to success has arisen from the example and influence of the merely nominal Christians whose life has been an insult to their profession, and whose acts have deterred others from adopting it. But of these who have received their earliest instruction at their hands, and been taught by them the principles and the precepts of Christianity, there are many Singhalese now filling places of honour and emolument in the public service, and engaged in private professions, who, though they have not openly made any avowal of Christianity, have been instrumental in disseminating amongst their countrymen that respect and veneration for its precepts which they have been taught to imbibe not less by the lives than by the lessons of the baptist missionaries.

WEST INDIES.

HAITI.

A brief reference was made in the last Herald to the afflicting intelligence that had reached us of the decease of the beloved wife of our esteemed brother W. H. WEBLEY. The following mail brought the more extended account, and we lay it with mournful feelings before our readers. Her happy end, is, however, calculated to cheer those who yet continue to bear the burden and heat of the day. Mr. WEBLEY, under date of November 6th, thus writes;—

I cannot allow this opportunity to pass without sincerely thanking you for your kind expressions of sympathy as given in the last *Herald*. They came to hand at a time when I most needed them, and were to my wounded spirit as oil poured on troubled waters. Judging from those expressions and from your uniform kindness I feel assured you will be sorry to learn what deep waters I am still passing through. Since I last wrote you my dear wife has passed from earth to heaven

and is now entered upon her rest. She died at twenty minutes past two o'clock on Friday afternoon last, October 29th, and the next morning at ten was laid side by side with Mr. Francis in the grave yard. I believe I informed you of her illness in my last, and of her intention to visit England as soon as she should be sufficiently recovered. I however little thought then that her sufferings were so near a termination. She has been ill since last May with what ultimately became chronic inflammation of the stomach. This disorder we had succeeded in completely mastering, but the rigid diet to which she was compelled to submit in order to allay the inflammation, brought on an amount of exhaustion so great, and a loss of blood so considerable, that it was impossible to re-establish her strength. We entertained hope of her ultimate recovery up to Friday, the 22nd of October, as for several days prior to that date she seemed to be getting better. On the 23rd she was very much worse, and during the night was so ill that we anticipated her death every moment. From that day her descent to the grave was very rapid. There was a marked difference every day, so much so that we thought each day would be her last.

On Thursday, the 28th, a little after midnight she fell into a deep sleep, from which she never awoke, and in which we were thankful to see her remain to the last, as mortification took place some hours before death, and had she been conscious of pain her sufferings would have been greatly aggra-

* Since this passage was written this excellent and amiable man has breathed his last—a victim to the fearful epidemic scourge of Ceylon, dysentery. It was my privilege to know him intimately; a more enlightened Christian I never met, and a more benevolent spirit never winged its way from a scene of earthly usefulness to an eternal reward.

vated. It was a mercy too that Mr. Bird, Wesleyan missionary, was here from Port au Prince. His presence saved me the otherwise unavoidable task of burying her myself, which I much dreaded. He kindly came over on Tuesday morning and remained till the following Saturday afternoon. It was also a great comfort to me to possess such an affectionate brother missionary at such a time. My sorrow too was considerably alleviated by the fact that my dear wife was so happy in death. True her mind was dark at first, and I shall never, I think, forget her anxious dying look when she said to me, "Oh, can there be mercy for such a sinner as I am?" Nor shall I forget the sweet smile that played upon her countenance as she afterwards sang—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

With her eyes fixed to heaven, and her hands clasped in the attitude of prayer, she repeated more than once those beautiful lines:—

"A guilty, weak, and helpless worm,
On thy kind arms I fall,"

laying particular stress upon the last two lines—

"Be Thou my strength and righteousness,
My Jesus and my all."

Just before her death too she repeated with great emphasis the first and last verses of the hymn that commences—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

At first her mind was much harassed with

the idea of leaving her dear babe and myself, but towards the last she was, I believe, wholly resigned to the will of God respecting us. She had asked for the child to train it up for God, and her last injunction to me was to this effect. The testimony of Mr. Bird as to her peaceful end is very satisfactory. He said it had seldom been his happiness to attend so happy a death-bed scene, and that the relation of her experience to him just before death was, he thought, the happiest class meeting he had ever enjoyed. But as you may suppose, in spite of all this, my heart is very sad. Mine is a "wounded spirit." I have been motherless only a few months, and now I am a widower and my babe an orphan. I have been, however, very mercifully upheld by an invisible hand, and I hope I can say I am resigned to the will of God concerning me. I know I deserve all that has happened to me, and doubtless my heavenly Father by these oft-repeated sorrows designs to prepare me for my work on earth and for my rest in heaven. After so many storms there will be, I trust, some bright sunshine, and if by them God wills the advancement of His kingdom, I think I shall be willing to encounter them. That such may be the case is my anxious prayer and will doubtless be yours for me when you remember me at the throne of the heavenly grace.

Our afflicted brother will, we are sure, enjoy the prayerful sympathy of our readers, especially of those who have been called in divine Providence to sustain a similar bereavement.

JAMAICA.

PROVIDENCE.

It will be remembered that one object of the Jamaica Special Fund was to assist the brethren labouring in the islands whose circumstances were such as to require aid, from the partial inability of his people to bear the whole burden of their support. At the request of his brethren, Mr. CLAYDON recently assumed the pastorate of the churches in St. Elizabeth's. The people being very poor, some assistance has been rendered from the Fund towards his support. It is, therefore, due to the contributors that some account should be given of its practical results. Under

date of Oct. 5, Mr. CLAYDON writes:—

You will be pleased to hear that, notwithstanding we are surrounded with poverty and disease, we are not left without tokens of God's presence and blessing in the church; we have reason to hope that the judgments of God have been sanctified to the church and the world, and that the "time to favour Zion has come."

On Sunday, Oct. 3rd, we spent the most interesting day I ever remember in Jamaica. The ordinance was administered to seventeen candidates in the sea at Black River, in the presence of upwards of five hundred spectators, amongst whom were many of the most influential people of the town. All behaved with the utmost propriety, and a feeling of deep solemnity pervaded the services.

Among the candidates was a black man,

formerly a leader in the church of England. At my request he stated his reasons for seeking baptism by immersion. This he did in the following words :—

“My dear friends, most of you know me to have been long a communicant at the church of England, I hope I have long been a disciple of Christ. No one persuaded me to become a baptist. I read my bible in the third chapter of Matthew, and I consider to myself this is not infant sprinkling. I do not think this water will wash away my sins,

I do not expect it will do me any good, but I find great joy in keeping Christ's commands; if any person will come now and show me where he commanded infant sprinkling, I will pull off this gown and return to the church from which I came.”

This simple, heartfelt address produced a marked impression on the audience, and many retired saying, “These baptists have the truth.” A spirit of inquiry is evidently abroad in this town on the great subject of religion.

BAHAMAS.

By a letter from Mr. CAPERN, dated Nassau, Nov. 11, we are put in possession of particulars of the state of the colony up to that date, in regard to the progress of the cholera, of which we informed our readers in the last Herald. Its ravages are truly terrible. They appear to surpass those in Jamaica. Relief has been sent, both to Mr. CAPERN and Mr. LITTLEWOOD, from the Cholera Fund, and it will be continued as circumstances may require.

I informed you by the last mail, that the cholera had made its appearance on this island, and was falling very heavily upon our poor people, hurrying many of them to their long home. Since that date this fearful pestilence has continued its ravages, and is still in the midst of us, keeping alive in the general mind the alarm which it has excited, and levelling both young and old with the dust. It has overspread the town, and visited every settlement on the island, in a type more or less severe. It has also extended itself to some of our out-islands, where it has proved sadly fatal.

We have in times past suffered from famine, fevers, hurricanes, the tornado, &c., but we never knew a time of distress like this. Almost all business is suspended; very few of the labouring classes pursue their usual avocations, afraid or unwilling to leave their homes. Markets, shops, streets, schools, and our places of worship, indicate that God, as a God of judgment, is visiting us. There is scarcely any communication going on between this and the out-islands, nearly all our small vessels that used to bring provisions to our market, either remaining at home, or going to our salt islands to offer for sale their commodities there. This is very sensibly felt by us at Nassau, as we are greatly dependent on the out-islanders for supplies.

The mortality here in proportion to the population has been very high, not less, I believe, than one in every thirteen having died. And of the members of the church, our loss at present is about one in twelve. But as the work of death is still going on, we shall, at the end of this visitation of the destroying angel, have to report a yet higher mortality. The losses we have sustained as a church were painfully seen and felt in the diminished numbers that met at the Lord's table on the past sabbath, as also in the sombre aspect which the church presented; for three-fourths of the communicants wore the habiliments of mourning. Our income, as may be well imagined, is, and will be, very materially affected.

The authorities here have used their best efforts to mitigate the calamity, and a few of our more humane and philanthropic men have daily visited the more severely afflicted districts—the very region of death—administering medicines to the sick, and persuading the inhabitants to adopt the measures recommended by the Board of Health, to arrest, under the Divine blessing, the progress of the great destroyer. Our medical men were quite unable to attend to all the cases that required treatment; and this plan of daily visitation which a small number of us pursued, each carrying with him a supply of medicine, was an important supplement to their labours, and the means, under God, I have every reason to believe, of saving the life of many.

But, fearful as this judgment is, God will glorify His name thereby. It has wrought a wonderful change in the sentiments, and language, and conduct of many. There is an air of soberness and seriousness overspreading the community such as I have never before witnessed. Some have come under the sound of the gospel, who for years had not crossed the threshold of the house of God; and those who were wont to attend, hear now with more than usual earnestness, and feel, I trust, more than ever that Christ is precious.

We have at this station twelve candidates for church fellowship, who would have been

baptized into the name of Christ on the past sabbath, but that the church felt, that under existing circumstances, it was desirable to defer the administration of the ordinance to a future occasion.

I am sorry to inform you that my dear wife still continues in a state of extreme weakness. She has not walked a step for the last five weeks; and, though somewhat better, she is yet wholly confined to her bed. The fever is, I trust, effectually checked; and thus, a hope is warranted that her strength will be restored, though it be but slowly. The prevailing epidemic has fallen upon some under the mission roof, but not fatally. And our hope is that God will preserve us still.

The toil and anxiety occasioned by it have told very sensibly upon my own strength; and it is not without difficulty that I write this. We have, however, the most abundant reason for gratitude to Him who has preserved us hitherto from the pestilence (in its malignant form) that walketh in darkness, and the destruction that wasteth at noonday; and our hope is that He will preserve us still.

As we have, and shall have, many widows and orphans appealing to us for sympathy and aid, and as we shall be unable to respond as we would wish to that appeal, and do them the good which their bereaved, destitute state will require, I hope that some kind hands in England will be stretched out to our help.

HOME PROCEEDINGS.

By the time this meets the eye of our friends, the Christmas cards, for the use of the young, will be in the hands of the pastors, or secretaries of auxiliaries. The contributions will be devoted this year, as last, to the support of native preachers; and, we trust, every effort will be made to secure a larger amount than usual. No agency is more important. These good and active men do not confine their attention to grown up persons; they have much to do with *children*; and by supporting them, our young friends will have the delight of knowing they are, in this way, doing good to their little fellows in the far distant plains of India.

We had to record the painful intelligence, in the last Herald, which had reached us from Trinidad, of the decease of the Rev. G. COWEN. The Committee have recorded on their minutes the following resolution respecting this sad event:

Resolved,—That this Committee has heard with sincere and deep sorrow of the decease of their esteemed missionary, the Rev. GEORGE COWEN, which took place October 17th, after a long and painful illness, which he bore with exemplary patience and resignation to the divine will.

He was a resident in Trinidad for fourteen years. During the former part of this time, he had the management of the affairs of the Mico charity, and the direction and superin-

tendence of its schools; and subsequently he laboured as a missionary of this Society. He secured the universal respect and esteem of the people to whom he spoke the words of everlasting life, and towards the close of his career, of the planting interest also, to whom his unbending integrity, and unwearied and energetic efforts in behalf of the slave rendered him at first somewhat obnoxious.

The seven last years of his labours as a missionary were spent in the district Savanna Grande. Four places of worship have been built and opened under his care. Neither the inclemency of the weather, nor the remoteness of the villages, and the great difficulties of access to them, prevented the constant and faithful discharge of his onerous duties; and he bears with him, to his heavenly home, the affections of the people whom he brought to the cross, and who are the first fruits of the harvest for which he toiled.

The Society has lost in him a worthy and laborious missionary; the island, a public benefactor; and the churches over which he presided, a faithful pastor.

To his widow and children the Committee offer their affectionate condolence under this severe trial, and they do this with the delightful assurance that the God of all grace will bestow upon them the consolations which their bereaved condition requires.

The past month has not been so full of meetings, as far as we know, as some previous ones. Mr. TRESTRAIL has visited Downton and Salisbury, and Shacklewell; and Mr. UNDERHILL, Reading, Wantage, and Newberry. Messrs. WHEELER and GAY have attended a meeting at Shouldam Street.

The Rev. J. TRAFFORD and his family embarked on board the Ripon, the same vessel in which Messrs. LEECHMAN and RUSSELL went out to India, on the 21st of December, and we would fain hope are far now on their way through the Mediterranean. We are also happy to add that we have heard of the safe arrival of Mr. JACKSON at Agra, all well. Mr. GEORGE PEARCE landed about a fortnight since; and both he and Mrs. PEARCE are much improved in health by their voyage. Our friends will hear with unmingled pleasure that our esteemed friend, Mr. CAREY, is so

far restored as to be able, in a great degree, to resume his labours on behalf of the Society.

We have the pleasure to announce that towards the £200 intended as a relief to Mr. PHILIPPO against the outrages committed on his chapel, the following sums have been received. Acknowledged in December Herald, page 827, £70 7s.

Received since—		£	s.	d.
Friends at Liverpool, by Rev. C. M.	Birrell	12	12	0
Friends at Cambridge, by S. G.		12	0	0
Friends at Leicester, by Rev. J. P.	Murell.....	12	3	0
Friends at Norwich, by Rev. G. Gould...		15	0	0
Mrs, Dent, Milton, by S. G.		1	0	0

POSTSCRIPT.

The new year is often made, by devout persons, not only a season of renewed self-examination, but also of renewed devotedness to Christ, and, in reliance on divine grace, of fresh resolves for increased efforts to extend his gospel to perishing men. May all who are in connection with the Society be found among those disciples who thus feel, and who intend thus to act. May we once more recommend the adoption of the plan suggested by a valued friend in his letter which we printed in the Herald about three months since, of every Christian family having a Lord's day mission-box placed on the table at family worship, that any members of families present may have the opportunity, after prayer has been offered for the blessing of God on all missionary societies and the churches connected with them, to contribute *weekly*, "as God hath prospered them." We are very earnest in again calling attention to this subject; for we are sure it must have the happiest effect in keeping alive the missionary spirit, infusing into it the true devotional element, connecting together, what are

too often separated, *prayer and effort*; and thus sustaining the cause in the truly scriptural manner.

Nor can we let this number go forth without reminding our friends that the past year has been one of unexampled commercial prosperity. Every where trade is brisk. Employment is abundant. Wages are rising. The necessities of life are cheap. Now when this state of things is reversed, we are then sure to be told of it as a reason why contributions cannot be increased, and it is the explanation of their falling off. Perhaps in the main this is correct; but if so, ought not present prosperity to induce increased liberality? If the argument holds good in one way, most assuredly it does in the other. Lay it to heart then, dear reader, that the law of Christian liberality is *according as God has prospered you*. Your increased prosperity brings increased obligations. Meet them with a glad-some mind, a willing heart, that you may know the truth of our Master's words, "It is more blessed to give than to receive."

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The secretary having ascertained in the course of his journeys that several districts of villages in Warwickshire and in Huntingdonshire were in a state of deplorable ignorance and moral destitution, and having reported the facts of which he became apprised, the Committee proposed to their respected agents, Mr. Webb of Dunchurch, and Mr. Flower of Offord, to obtain supplies for their own stations, and to give themselves wholly, for a time, to the visitation of the most destitute places, preaching in the open air and in cottages, distributing tracts, and conversing with the people as they might have opportunity. Their respected brethren very cordially entertained, and, with much earnestness, have carried out the suggestion. In consequence of the difficulty of procuring supplies, the season became too far advanced, especially in Warwickshire, for open-air services. The other modes of evangelization were worked with much self-denying zeal, and it is hoped with beneficial results. The following extracts from the journals of the brethren will be read with painful interest. Extract from Mr. Webb's journal :—

Thursday, Oct. 14th.—Visited and distributed tracts at Frankton, four miles from Dunchurch ; from 200 to 300 inhabitants. The clergyman not reputed evangelical. No dissenting place of worship. The people gratefully received the tracts, and in several cases listened with evident interest to my remarks. An elderly female requested me to walk in and speak to her husband ; found him in failing health ; spoke to him of his apparent nearness to eternity, and explained the only ground of a sinner's hope ; he gave respectful attention, and appeared somewhat acquainted with scripture truth ; but gave no satisfactory evidence of decision for God ; spoke faithfully as to the absolute necessity of casting himself as a guilty sinner on the sacrifice of Christ. Himself and wife cordially thanked me for the interview. An aged widow also invited me to converse. She described some of her trials, the loss of her husband, &c. &c. Inquired if she thought these trials had been the means of leading her to the knowledge of her state as a guilty sinner, and to believe in the Lord Jesus for pardon and life ; but from her vague answers I fear she had no clear acquaintance with either of these subjects. Explained to her simply the plan of salvation ; read a portion of scripture and prayed, her expressions of thanks were abundant. Great need of Christian

effort in this village ; believe the people would thankfully listen to the Gospel if they had the opportunity. In the evening distributed tracts and preached at Eathorp, already mentioned ; evident interest was manifested.

Friday, Oct. 15th.—Circulated tracts and visited at Eathorp. Visited Princethorpe, one mile from Eathorp, seven miles from Coventry, six from Dunchurch ; contains about 200 inhabitants ; it is a hamlet belonging to Stretton ; there is a chapel of ease and a school connected with it. The clergy are avowed believers in the regeneration of infants by baptism, and teach it to the people both publicly and privately. There is also a Roman Catholic convent, said to contain 100 nuns, from thirty to forty scholars, and two resident priests. A church is connected with it ornamented with a fine high spire ; and not far distant a fine school-room called St. Mary's, where about forty children are daily instructed under the tuition of a governess : no preaching or any other means by dissenters. What with high church influence and that of the catholics, the pure gospel appears to be quite excluded from the village, and inveterate prejudice and ignorance prevail among the inhabitants. With rarely an exception my tracts were accepted, and I think read. Great need of evangelical preaching in this and the neighbouring village of Stretton. Read the scriptures and conversed with an aged widow keeping a toll bar. Being quite a cripple she could not walk to any place of worship. She had attended, she said, a Wesleyan chapel in Oxfordshire. She wept as I exhorted her to yield to those truths she had heard preached, and which I now spoke to her. She shook me by the hand, and expressed her warm thanks for the visit. Proceeded to M——, conversed with the people and preached at night. Had an interview with a woman who had been a professor for many years, and once had preaching in her house in connection with the Independents. Found her state of mind to be indeed sad. In a despairing tone she said, " Ah, sir, I once enjoyed religion but I have lost it ; I am living, I fear, for the devil." Exhorted to think again of that blood that cleanses from all sin ; explained the greatness of the evil of departing from God ; and admonished her to acknowledge the guilt of her sin, and to seek mercy in the name of Jesus Christ. She listened most attentively and assented to the truth of my remarks. The service at the chapel was thankfully received.

Lord's day, Oct. 17th.—In the morning and afternoon preached at Long Itchington, dis-

tributing sheet tracts in the intervals. A Christian female engaged to occupy a district with loan tracts, and I promised to bring a supply. Proceeded to M—— for the evening distributing tracts by the way. Conversing with a young Irish woman carrying an infant and leading an elder child by the hand. "Am sorry," I remarked, "to see you travelling on the sabbath with those two children." Oh, your honour," she replied, "I am seeking my husband, he left me in Ireland with my children, and I am on my way to London to find him, and I have nothing to pay my lodging with. "Can you read?" I inquired, "No, your honour, my parents made no scholar of me." "Read the tract, 'Come to Jesus the only Saviour,'" to which she paid marked attention, and then said, "Oh, your honour, I know who you are now. I trust," she continued, "in the blessed Virgin, the mother of Christ." "The Virgin cannot save you, for she had to trust in Christ to be saved herself, therefore she cannot save others; and the Scripture, God's word," I continued, "says there is but one mediator between God and man, the man Christ Jesus." "Ah, but," she remarked, "the Virgin persuaded her Son to suffer." Exhorted her to renounce all false dependencies, and to trust alone in the death of Christ for pardon, &c.; she listened attentively throughout. At M—— preached to a considerable audience, on the nature of repentance; text, "When he thought thereon he wept."

Tuesday, Oct. 19th.—Conversed and circulated tracts at Burbury and Long Itchington; preached at the latter place in the evening, found much need of self-denying effort in those places.

Wednesday, 20th.—Visited Southam, seven miles from Leamington, twelve from Coventry, and eight from Dunchurch; contains a population of nearly 2000. One church, two resident clergymen, Baptismal regenerationists. A chapel connected with the Independents that will seat about 350; a small church formed, no resident minister. At present the interest is very feeble and the attendance small. Presented tracts and conversed with the principal Christian friends. Exhorted them to union, holiness, and zeal. A young man, formerly connected with Mr. Brook's congregation, at Norwich, and a member of a Baptist church, appears to be truly anxious to disseminate evangelical knowledge in the town by the means of tracts and occasional preaching. He expressed his desire to lay the whole town under loan tract circulation. As he appeared to be truly pious, devoted, and judicious, I urged him to diligence, perseverance, and prayer. He complained of a want of tracts, I encouraged him with the promise of a parcel, which through the Christian beneficence of our devoted and excellent friend, Mr. Cross, of Bristol, has been since sent, and most thankfully acknowledged. Endeavoured to persuade him and others to use their influence to send the Gospel to the destitute villages around them. They acknowledged the importance, and promised to do what they

could. Engaged to preach for them the following sabbath evening. Proceeded to the village of Basket, population small and scattered, the tracts were thankfully accepted. Visited Offchurch, three miles from Leamington, contains about 300 inhabitants, no religious worship, but in connection with the Church. Tracts and children's books were eagerly accepted both by old and young. One man whom I discovered to be a Roman Catholic declined to accept the tract, and inquired, "What religion does it teach?" I replied, "The religion of Christ, that faith in Christ is the only way to God." "But what is your way?" he again asked rather confusedly. "To feel myself guilty before God, and to trust in the merits of Christ's death for pardon, and peace with God and eternal life in heaven," I replied; "and if you wish to see it proved," I continued, "I will show you Christ's own words," presenting my new Testament and reading, "I am the way, the truth, and the life," &c. while he narrowly scanned the text. "Now does not Jesus Christ say himself he is the only way?" I continued. "Oh!" he exclaimed, "your scriptures are not correct." I replied, "It is generally admitted that the reading in this text is a faithful rendering of the Greek, &c., and added, "the rendering in your Catholic scriptures is substantially the same. And now," I continued, "as you asked my way, allow me to ask you your way." "I believe," said he, "that Christ gave authority to Peter and his successors to bind on earth," &c. &c. quoting the text, "and I believe if I go according to their directions I shall be right," I warned him of the danger of trusting the safety of his immortal soul into the hands of man, and urged him to seek for himself an interest in the salvation provided by Christ. As I continued to exhort he gave respectful attention; and as he appeared to be possessed of some intelligence, he evidently thought on the truth of my statements. Hope it may finally appear that the exhibition of the Gospel to which he listened was the means of his conversion. My converse in other cases was received thankfully.

Thursday, Oct. 21st.—Visited, conversed, and distributed tracts, and preached at M——.

Friday, Oct. 22nd.—Very wet.

Lord's day, Oct. 24th.—Preached morning and afternoon at Long Itchington. They appeared thankful. In the evening discoursed at Southam from the words, "He that goeth forth and weepeth," &c. A good impression appeared to be produced. One friend said it was just what they wanted. They requested me to give them another service; but was obliged to decline.

Monday, Oct. 25th.—Circulated tracts and visited in Southam; called on a man a member of the Baptist church at Coventry; found that he was leaning to the views of the Plymouth brethren in regard to public worship. He had attended no place of worship since his residence in the town. Kindly remonstrated and endeavoured to show him the bad tendency of his example; and to show

him from scripture that his profession of Christianity involved an attendance on public ordinances, and a co-operation with the people of God in prayer and effort for the conversion of sinners. He did not deny my arguments, but failed to promise to act on my suggestions. However he listened attentively; and walked with me a short distance for further converse. The tracts were thankfully accepted at Burbury wharf, and at Hardwick, nearer Dunchurch. On my way thither one woman at Hardwick received me cordially and listened with apparent pleasure to my converse; found before her residence here she had been connected with the Wesleys; she sadly complained of the want of divine ordinances. "I can," said she, "obtain no benefit from what I hear at the church." Exhorted her to be much in secret prayer, and in diligent perusing of the Holy Scriptures, and to attend the nearest place where the gospel is preached.

Wednesday, Oct. 27th.—Preached at Burbury, distributing tracts in my way.

Thursday, Oct. 28th.—Presented tracts and conversed with the people at Frankton. One woman, after accepting the tract, said, "Sir, I have an aged man very ill up stairs, I believe he is drawing near death, and I fear he knows but very little about the soul. But," said she, "he has been a true churchman." She apologized for not asking me to see him, on the plea of his deafness; the real cause was fear of the clergyman. Explained to her what the Bible requires as a preparation for death, for which she thanked me. Called upon two aged persons, who, while I appealed to their consciences and directed them to the object of saving faith, exhibited painful ignorance and insensibility; the tracts were thankfully accepted.

In a letter which accompanies the journal Mr. Webb says:—

MY DEAR BROTHER.—Most of the villages were entirely strange to me. I found it difficult to procure lodgings and entertainment, frequently walking till between ten and eleven at night, through mud and rain; believing, as I do, that for a missionary to be known to have his quarters at a public-house often excites increased prejudice among the people against him. I had, therefore, to bear more self-denial than perhaps others would. On the whole, I have reason to bless God that I was generally received; and the message of life I delivered listened to with so much attention. It is true I had occasionally to bear the sneer and scorn, but in no place was I molested or interrupted. My mind was often affected at witnessing such appalling scenes of ignorance and vice, and my conclusion is, that in nearly every village the Church in England fails to present to the people the pure and simple gospel of Christ. In many cases they are taught positive error. The object I endeavour to keep in view in all my conversations, discourses, and tracts, was to explain and to enforce that gospel of Christ on the minds of the people, of which they stood so much

in need; and many of the villages expressed gratitude by requesting me to take food, and offering to present money, which I of course declined. I cannot believe that so much seed sown will perish, knowing that it was eternal truth that was made known. Should I ever traverse this district again, feel assured I shall witness some good result. I regret that many of the incidents referred to in the Journal are not more complete; but the exploring character of the effort, and the reserve manifested to me a perfect stranger, somewhat accounts for it; but hope you may find a little that is interesting. It was written in a hurried manner, therefore pardon defects.

The following is Mr. Flower's account of his journey in Huntingdonshire:—

MY DEAR BROTHER,—In compliance with your request, I have visited twenty-four villages selected by the Rev. J. H. Millard. They were divided into three districts, Alconbury included six villages; Great Giddings, eight villages; Stilton, ten villages. I visited from house to house; in many of the houses finding large families. I read portions of Scripture and prayed, conversing with them respecting the salvation of their soul; giving each family a tract; sometimes preaching in the open air, and at other times in rooms as opportunities offered. The attendance in most places was good; and great attention paid to the word spoken; and in every place but one the people requested that I would visit them again. In some villages I found small companies of men working together. After speaking to them, and giving them some tracts, I read portions of Scripture, expounding and urging them to regard their soul's welfare by fleeing from the wrath to come—to Jesus Christ, the *only*, but *willing* and *able* Saviour of all who come to him. Often at the close of my short address, the men would say, "that's true, sir; come again, and we shall be glad to hear you." There are no chapels in nineteen of the villages; and I do not see how there can be, the villages are so small, and quite under the influence of the clergy. The only way they can be met is by visitation from house to house; holding house-meetings; and, in fine weather, preaching in the open air. Here and there I found a few Christians, and in most cases they had formerly belonged to Christian churches; but their lot, by the providence of God, had been cast there. My visits to them were, I hope and believe, profitable. While engaged in reading the bible and prayer, and conversation, the tears rolled down the cheek, and the hearty shake of the hand spoke to my heart more than any words, that my visits to them were for good. But though I was so kindly and cheerfully received, I discovered that much ignorance of the Gospel and spiritual destitution prevail. Some would say, if there was a hell, why did not some one come back and tell of it. I told them God had made it known in his word; and if they would not believe God, if a spirit were to come, they

would not believe him. Some went so far as to say they did not think therewas any hereafter; that when they died they should be no more than the beast of the field. Great numbers of families cannot read. They seem to live and die unnoticed, unpitied, and pass on to meet God unprepared, unconcerned. Apart from house-visiting, I often went into farm-yards, giving tracts to the men, and speaking to them as I could, and as they had time to listen. I also made a selection of larger and more striking tracts for the more respectable houses. These, in most cases,

were kindly received. The following are the villages, with the number of families visited :—

Total number of visits	-	-	1272
Tracts given away	-	-	1792
Services in open air	-	-	7
House meetings	-	-	8
In chapels	-	-	3

Thus far the seed has been sown. I pray God that his divine influence may accompany it, that some of it may spring up in the salvation of immortal souls.

MONIES RECEIVED SINCE LAST REGISTER.

LONDON.		£	s.	d.	GLOUCESTERSHIRE.		£	s.	d.	BURNHAM		£	s.	d.
Bequest by the late Miss L. S. Bremier		86	8	2	Kingstanley		5	10	0	Borobridge		0	16	4
H.		2	10	0	Naunton		2	5	1			0	11	9
Mason, Miss		2	0	0	Shortwood		12	14	10					
Dividends, per Mr. Gale		27	7	0	Stroud		6	6	6					
					Tetbury		1	5	0					
					Winchcomb		1	13	0					
					Villages near Bourton .		1	15	2					
BERKSHIRE.					HEREFORDSHIRE.					SOMERSET AUXILIARY.				
Windsor.....		4	1	6	Hereford.....		3	0	0	Chard		3	16	
										Cheddar		0	11	2
										Crewkerne.....		2	0	0
										Hatch		0	16	0
										Minehead		1	16	7
										Montacute		2	0	6
										Paulton		0	13	6
										Stogumber		1	18	6
										Taunton		7	13	1
										Wedmore		0	4	0
										Wellington		11	16	5
										Watchett		1	16	0
										Yeovil.....		2	0	0
BUCKINGHAMSHIRE.					HUNTINDONSHIRE.					SUSSEX.				
Aston Clinton.....		1	9	0	Bluntisham		5	4	4	Brighton.....		1	11	0
Amersham		13	12	6	Oxford		2	2	0					
Buckingham		3	0	0	Ramsey		4	0	11					
Cuddington		1	7	0										
Chenies		1	11	6										
Chesham.....		6	10	3										
Gold-hill.....		1	0	0										
Haddenham		0	13	6										
Quainton		0	6	0										
Risborough		3	3	7										
Speen		0	17	8										
Towersey		2	8	4										
Tring		4	10	0										
DEVONSHIRE.					KENT.					<th></th> <th></th> <th></th>				
Bideford.....		1	0	0	Sevenoaks		1	0	0					
					Woolwich		7	3	0					
					Ditto		0	10	0					
DORSETSHIRE.					NORTHAMPTONSHIRE.					<th></th> <th></th> <th></th>				
Bridport.....		5	0	0	Milton.....		0	5	0					
Dorchester.....		1	10	9										
Lyme		2	3	1										
Weymouth.....														
ESSEX.					NOTTINGHAMSHIRE.					<th></th> <th></th> <th></th>				
Sundries, per Mr. Ander- son		10	16	5	Balance of Account.....		2	9	3					
Colchester		2	0	0										
Saffron Walden.....		5	15	4										
Thaxted		4	17	0										
					NORTH OF ENGLAND.					<th></th> <th></th> <th></th>				
					Hartlepool.....		1	5	0					
					SOMERSETSHIRE.					<th></th> <th></th> <th></th>				
					Bristol Auxiliary on Ac- count		28	3	10					
					Bridgwater		4	8	10					
								</						

SOMERSET AUXILIARY.

Chard	3	16	0
Cheddar	0	11	2
Crewkerne	2	0	0
Hatch	0	16	0
Minehead	1	16	7
Montacute	2	0	6
Paulton	0	13	6
Stogumber	1	18	6
Taunton	7	13	1
Wedmore	0	4	0
Wellington	11	16	5
Watchett	1	16	0
Yeovil	2	0	0

SUSSEX.

Brighton	1	11	0
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WARWICKSHIRE.

Coventry	23	11	6
Dunchurch	2	10	0
Wyken	3	8	3

WORCESTERSAIRE.

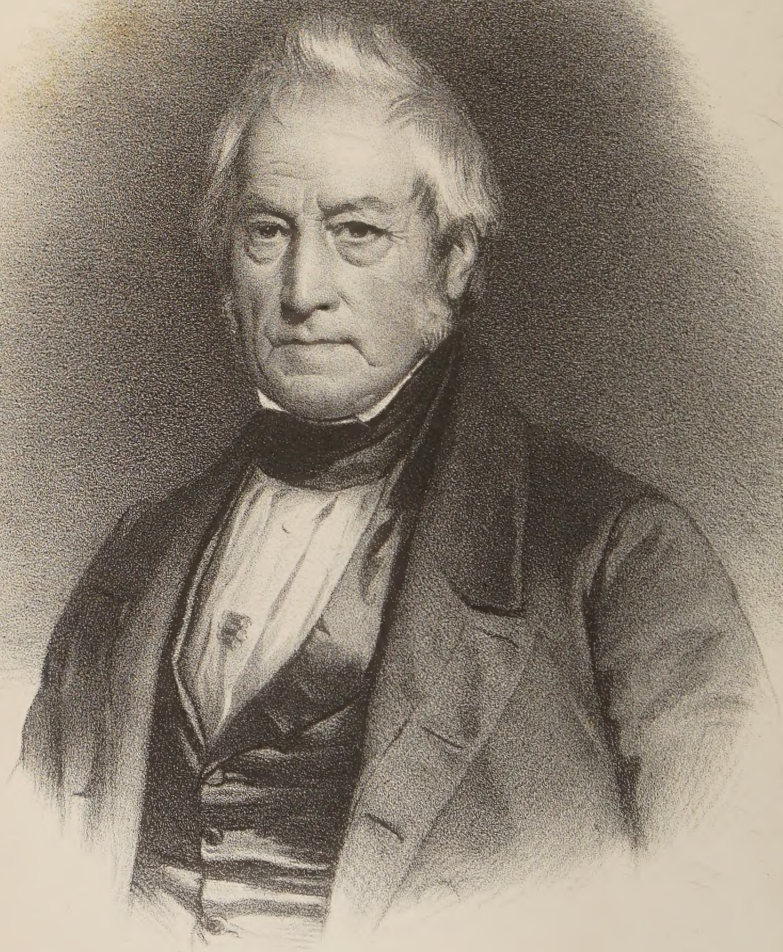
Stourbridge	0	10	6
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WALES.

Llangibby	4	10	4
Ditto	3	12	0
Bridgend	2	0	0
Maesteg	2	1	8
Swansea	0	5	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

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Sincerely yours
Joseph Helcher

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